ΠΡΟΔΡΟΜΟΣ:

OR THE

FORE-RUNNER

OF

The Peaceable Conſideration of Chriſts Peaceful Kingdom upon Earth, Abridged: made uſeful for thoſe that have the former, and thoſe that have them not.

ALSO,

Containing many neceſſary matters, often ſince referred unto in the following parts of the wole work, and briefly pointing out ſuch things as are elſewhere more fully explained, with ſome Additions, and Amendments.

Unto which are Annexed divers things moſt uſeful of thoſe contained in the *Irenicon*; and alſo directing where the ſubſtance of the reſt is to be found in the other parcels printed ſince the year 1666. when many hundreds of all the firſt four parts were burnt or loſt, which may ſupply the want of them as are particularly ſet down in the end of this *Prodromus*.

Mal. 4. 5. *Behold I will ſend you Elijah the Prophet, before the coming of the great and dreadful day of the Lord.*

Mat. 17. 11. *Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things: but I ſay unto you, Elias is come already, and they knew him not*, &c.

Poſt funeſtam Gogi & Magogi *cladem*, (i.e. *Papæ & Turcæ*) Ez. 38. 39. *Deſcribitur* Nova Hieruſalem *cui nomen* [Jehovah Shamma] *Dominus. Ibid. c.* 48. *ad finem.*

By *W. Sherwin*, Miniſter of the Goſpel.

London, Re-printed in the Year, 1674.

TO THE READER.

Chriſtian Reader,

BE pleaſed to obſerve with me that the ſubject of myſtical Propheſie reſpecting the ſeven Milleniums or a thouſand Generations of the World may fitly thus be deſcribed: viz. To ſet Gods appointed ſpace of time duely couched in his word for the accompliſhing of his own great deſign, for his own infinite glory, concerning his Son Jeſus Chriſt as Mediator, and all thoſe that he hath given him in the world, and for the carrying on of his work of Redemption in his 3 great offices of Prophet, Prieſt, and King, for his Univerſal and Church in the ſaid time of his Mediatorſhip, until the happy reſtauration of all things ſhall be compleated in the world by him, both for his Saints and all inferiour Creatures in their capacity as in reference to things which will moſtly be ſeen being temporal; until thoſe eternal things ſhall be obtained, which eye hath not ſeen, nor ear heard, nor entred into the heart of man to conceive, both for men and Angels for ever more.

In which way Gods moſt wonderful and moſt gracious deſign towards all thoſe bleſſed intelligible creatures for his own glory according to his word will gradually be diſcovered and fully at laſt obtained by them for all eternity: And this which was firſt declared in the word will be laſt accompliſhed in the world, until from their temporal being they all paſs to the confines of eternity.

To which purpoſe take notice,

1. That what was briefly declared, Gen. 3. 15. by God the Father, Son, and Holy Ghoſt, at mans fall, is the foundation and ſhort compriſal of all future revealed mercy: That the Seed of the Woman ſhall break the Serpents head; and with Pſal. 110. 1. Rev. 19. 11. & 20. 4. 8, 9, 10.

2. That in Gods Covenant with Noah for all fleſh, Gen. 8, & 9. for the earths continuance, not only as a ſtage to act all future mercies to men and other creatures upon, during the ſaid ſpace, but by its fruitfulneſs to be for an accommodation to them; but chiefly in that world which is to come, Joel 3.

3. By Noahs Propheſie God ſets forth the lineal diſcent of ſuch as for the future ſhould chiefly be given to Chriſt, Gen. 9. 25. 26, 27. viz. Jews, according to the Covenants and Promiſes after made to their Fathers, and Gentils by their firſt and ſecond calls, &c.

4. God afterwards accordingly made Covenants with Abraham, Iſaac, and Jacob, and for their ſeed; and though the natural ſeed of Abraham forfeited their Typical Canaan by breaking their Covenant, Mich. 7. 10. yet faithful Abraham through his one divine ſeed Chriſt hath obtained for all his ſpiritual ſeed that City ſpoken of Heb. 11. 39. 40.

5. Gods mercy was after ſet forth to David, as by a Kingdome firſt alſo forfeited by his natural race, to the caſting down of Davids Tabernacle by the Babyloniſh Captivity: thereby making way for the long interim, or interruption of Davids ſaid Kingdome for the 2300 years of the four Gentil Monarchies: but by his divine ſeed Chriſt, Gods Covenant is renewed with David for his ſpiritual ſeed, 2 Sam. 7. who ſhall partake of the ſure mercies of Davids Kingdome, Ezekiel 55. 3. with and by Chriſt in his Mediatory or Davidical Kingdome, Revelation 20. 4. & 3. 21. when will alſo be reſtored to the Saints a Paradiſe in that world to come inſtead of that loſt by the firſt Adam on earth, when there will be new heavens and new earth, and the old will not be remembred, &c. When the New Jeruſalem ſtate ſhall be ſet up for all Abrahams faithful ſeed, Heb. 11. 10, 16. and all Iſrael ſhall be ſaved upon their union with the Gentils, of which from the poſſeſſion of Canaan the whole world moſtly conſiſts, concerning which particulars, I ſhall refer you to the intent peruſal of our laſt Treatiſe on Rev. 10. 5. as guiding to the ſcope and drift of ſuch firſt ſo divinely declared, and laſt in the world to be fulfilled grace: which we all ought to be very diligent and active to obtain.

W. S.

THE PRODROMUS.

1. THis previous intimation (I conceive) may be of good use that these Abridgments of the *Prodromus* and *Irenicon* may not only be an helpful introduction to serious enquirers into the mystical part of the Gospel of Christ, respecting that world to come, but may, together with those latter printed principles, serve both for a commentary, as well as a confirmation, of the sum and substance thereof, in the two folded leaves, and other parts therein quoted; which is also illustrated by the practical parts on *Rev.* 20. 5. *Gen.* 3. 15. *Jer.* 3. 17. *Rev.* 22. 20. but may be also as a directing table to find such things as are after supplyed in the latter parcels, and relate unto them upon divers accounts.

And in the *Irenicon* will be shewed how the first intended method, *chap.* 1. which was many ways first interrupted after the degrees observed, *&c.*

2. Instead of those Prodromal texts to *page* 5. formerly, being after spoken of in our latter Parcels, we here direct to consider well the nature and use of our several books contained in the first leaf of the General Title page, or twelve foundations of faith, the knowledg whereof may much advantage many, and to our account after the *Key*, where many other useful directions are also included, and to the *Key* it self, whereby much previous matter against mens mistakes is tendred, *Assert.* 1. page 2. and very useful and necessary informations of many sorts, not observed by many others, are also observable; as, that *Daniels* short hints of the subject matter of the *Revel.* were shut up till the time of the end, but opened since (though mystically divinely) by Christ himself in the book of *Revel.* the want of which discovery occasioned many learned men to err, as *Assert.* 5. of the *Key*; also of several senses of Christs comings in the *New Test.* Assert. 6. and large proofs of

his personal appearance, coming, and reign, *Assert.* 7. also many needful distinctions, not known to many before, as two sort, of Christs subjects, 1. Raised Saints at his coming. 2. Converted Jews and Gentils, *Assert.* 13. and for them two *Jerusalems*, *Assert.* 14. also the twofold consideration of Christs execution of his three great offices, *Assert.* 17. not in any former works that I have known, *&c.* the difference of the two last Trumpets, namely of the last mystical and last sounding Trumpet above 1000 years after, *Assert.* 18. and note the distinction of the two Gogs and Magogs one in *Ezek.* 38. 39. the other *Rev.* 20. *Assert.* 19. also observe, that as the spiritual divine foundation of Redemption of the souls of the Saints was surely wrought by Christs first coming, so the visible glorious perfecting of Christs work of Redemption for the bodies of his Saints, with the restitution of all things, *&c.* will be performed at his second coming, with all promised Mercies and Covenants to and with the Fore-fathers, *Assert.* 21. with the consideration of those Covenants, *pag.* 5,6,7,8,9,10. besides many other profitable matters in divers other former *Assertions* in the said *Key*.

Also take special notice of those great foundations of these truths in our last practical piece on *Rev.* 20. 5. *pag.* 1, 2. where many great differences of Christs second personal coming, and his descending at the last Trump, with those other great foundations mentioned *pag.* 2, 3. with the hints of the subject, nature, times, and end or scope of Revelation Prophesie, *p.* 3,4,5,6. which last is largly proved in our *System*, and in that whole next ensuing Treatise by the use of Christs own Divine Key, *Rev.* 20. 21, 22. as may appear by this our last and great discovery through divine grace, pertinently applyed to other proofs of the first bodily Resurrection of the Saints 1000 years before the rest of the dead, with many other evidences and improvements of these Doctrines, now needful to be known in these last times, by the observant perusal of these matters and references men may by Gods blessing apprehend much Divine truth of this nature which God hath been pleased, for a time, much to set forth mystically by many divine Hieroglyphicks and resemblances of a weak woman for the Church, and of strong and cruel Beasts for the successive enemies, and the womans Divine Seed first to be her Saviour at his first coming about the 4000*th* year of the world. 2. Her great Redeemer at his 2*d.* but her head and Husband in their Sabatism of the world to come, and 4*thly* to be actually her all in all with the Father and Holy Spirit, in full reconciliation and perfect fruition upon Christs sentence of approbation, and his delivering up his Mediatory Kingdome for all eternity.

Which way of these Divine Doctrines I have often in my thoughts com-

compared to the Aſtronomers teachiug that art; the tearms of the circles ſeem ſtrange at firſt to the learner, as the Polar Circles, Collures, Tropicks, Eccliptick Line, Zodiark, Meridian, Orizon, with the Zenith, Nadir, and the like, but eaſie to be underſtood when their uſe is diſcovered: ſo in the turning of Gods great Sphere of the worlds Millenniums, of which *Moſes* firſt made an Ephemeris, *viz.* of the old world, of the new world, or now world, and the world to come (as in *ch.* 5. of the *Iren.*) about the middle whereof *Daniel* makes his great Kallender in his 2, & 3, & 8*th chap.* of the four *Gentile* Kingdoms, for 2300 years, until the Meſſiahs ſecond coming; and his little Calender of 70 weeks, or 396 years, *ch.* 9. to his firſt, within the compaſs of the former; and *John* adds the laſt of that world to come in the three laſt *chap.* now diſcovered to be Chriſts Divine Key of all times, with Gods great deſign in them from the fall, reſpecting the Lamb and the Bride in that ſaid deſigned eſtate by God of the 1000 years, *Rev.* 20. before Chriſt ſhall give up the Kingdome to the Father: and when ſuch Scripture Chronologie is a little well conſidered with the carrying on of Gods ſaid deſign therein (as in our laſt Syſteme of the ſeven millenniums may be obſerved) theſe Divine Doctrines will by degrees appear, I doubt not, more and more eaſie to many. See our Table of Chronol. in the beginning of the *Iren.* with *ch.* 5. *Ibid.* and the book of the Parallels of *Dan.* and *Rev.* to that purpoſe if they ſeem at firſt hard, they will ſoon be familiar, and after both enlightning and delightful, as Divine Diſcoveries have ever been formerly, and there is an excellent Divine art to be obſerved in them, which by practiſe and due application with obſerving their right ſeaſons, may be made familiar, and more and more perfected.

3. But 3*dly*, as for thoſe ſeaſonable Prodromal texts of Scrip. in the *Revelation* reſpecting theſe latter times, *pag.* 5, 6, 7, 8. we ſhall hint a few things obſervable; as firſt of that, *Rev.* 16. 12. to the end of the ſixth Vial, on *verſ.* 13. by the three unclean ſpirits (according to *Pareus*) may be meant; 1. Thoſe *Legati a Latere*, or plenipotentiaries ſent to Princes. 2. Popiſh Biſhops, and Doctors. 3. Prieſts, Jeſuits, *&c.* by a joynt miſſion, 1. from the Devil the old Dragon by inſtigation, 2. from the Popes Councel of Cardinals, and their aſſociates, by advice. 3. By the Beaſt himſelf, by his authorized Commiſſion, *pag.* 4.

The latter part of that propheſie ſeemeth, according to Mr. *Mede*, to concur with that which followeth, *Rev.* 14. 14. to the end, which he conceives may be fulfilled in the utter ruine both of Pope and Turk, who ſeems to be therefore called *Gog* in the Land of *Magog*, *Ezek.* 38. 2. as having gotten a great part of the old *Roman* Empire, and is that

King

King of the North that overflowed with his multitudes, after the *Sarcens* pushings in the Holy Wars were over, as *Dan*, 11.40. who will be both probably destroyed then, *v.*45. at Christs appearance, *Rev.* 19, & 20.*ch.* and the discription of one in a cloud, with a Crown and sharp Sickle, Mr. *Mede* noteth always to belong to Christ, and *v.* 16. by the reaping of the harvest he understands the Turks ruine, and by the gathering the Clusters of the Vine, *v.*19. the distruction of the Pope; though probably like to be of both suddainly, (See *post* 3.2.to 13.) being gathered then with their Armies (as those Tares, *Mat.* 13. into bundles to be burnt:) and both, as is conceived, making up together one mystical Antichrist, the one holding the worldly *Babylon*, the other the spiritual, to the great prejudice both of Jews and Gentils then to be united in one sheepfold.

The 3*d*. Prophesie more fully setting forth the destruction of Antichrist is, *Rev.*19.11. to the end of the *ch.* after that joyful exultation (probably) at the Jews Conversion, in the former part thereof when that nation will be born in a day, *Isa.* 66.8. and the marriage of the Lamb will be, *v.* 7. Then in *v.* 11, *&c.* is set forth the glorious coming of Christ to destroy the said enemies to the end of the *ch.* when he will eminently make his foes his footstool, as *Psal.*110.1. at the *Armageddon* Battel, *p.* 7.

The 4*th* Prophesie, *Rev.* 11.13, 14. to the end, concerns the ruine of the *Roman* Empire, the time whereof shall be no more, as saith that Angel of the Covenant (probably) *ch.* 10. when the 7*th* Angel begins to sound, and Christs visible Dominion is then to take place, *&c.*

See the *Divine Thesis*, ch. 2. p. 3. of the *Irenicon*.

November 3. 1663.

This part of a Letter to a Friend, Nov. 3. 63. *now ten years past, I had given order to leave out of the Abridgment, but upon perusal thereof the* 7th *of* April 74. *I find it so considerable many ways* [*being a Summary of my knowledg then of these Doctrines,*] *that I now order it to be re-printed, and I would have all sorts take notice, that all I have written since, except my last great Discovery of the Scope of* Revelation Prophesie *on* ch. 20. 5.] *and some other late Discoveries and Distinctions in our* Key, *and that late Summary occasioned by my late Noble, Learned, & Judicious good Friend Sir* Robert Morai, *in the* 2 *folded leaves,*

and

and the latter part of the Divine Theſes, *from the* 11 *&* 12*th to the end, with the addition now following them; I ſay, all others written ſince, tend chiefly to the confirmation and explication of the ſame truth of the myſtical part of the Goſpel of Chriſt, both in reſpect of thoſe Principles and Practicals, as in the firſt leaf of the* 12 *Foundations of Faith: and for both purpoſes alſo I commend to them the due conſideration of our* 31 *Obſervations uſeful for underſtanding myſtical Propheſies, with anſwers to objections both after the Tract on* Rev. 22. 20. *in the* 4*th part.*

AS for the *New Jeruſalem*, ſince the Bar, *viz.* how Chriſt could perſonally make interceſſion in Heaven, and yet perſonally reign on earth at the ſame time, which occaſioned my opinion of a myſtical reign, *&c.* was taken away, whereby I have formerly conceived it to be an Article of Faith, which the Scripture expreſsly declared, *viz.* [That the Heavens muſt contain Chriſts Perſon till his coming the ſecond time to Judgment] my meaning was, *to the laſt Judgment*: having not then underſtood his coming in the clouds of heaven, at his appearance and Kingdome to judge quick and dead at the firſt Reſurrection of the Saints 1000 years before the reſt of the dead, to be the beginning of his great day of Judgment. I have (I ſay) found much ſince in Scripture (but eſpecially in the book of the *Revelation*) to tend to a coming of Chriſt, as the great Monarch, to ſet up his glorious Kingdom, upon the putting down all worldly Powers that ſtood in oppoſition to him, 1 *Cor.* 15. when he will begin to judge the quick and dead, *Rev.* 11. 17, 18. I have lately peruſed Mr. *Archers* Book of Chriſt's *Perſonal Reign*, and though in all things therein I am not ſatisfied, yet I cannot find ſolid reaſon in many things, to diſſent; and in other things it ſeemeth convincing; and doubtleſs in his time he was a very diſcerning Chriſtian, and I had of late, (before I read that, or any other of the like nature, ſince my moſt earneſt ſearch into myſtical Propheſies of the latter times) the ſame apprehenſions of divers paſſages in Scripture, which I find to agree with his Book: as the applying what our Saviour promiſed to his Diſciples when he came to his Kingdom, [which I find will be in the Thouſand years, *Rev.* 20. 4. promiſed to the *New Jeruſalem* Inhabitants, *Rev.* 3. 21.] that then they ſhould ſit on twelve Thrones, judging the twelve Tribes of *Iſrael*. And that of our Saviour, *Luke* 21. 24. that *Jeruſalem* ſhould be trodden under foot till the times of the *Gentiles* be fulfilled, [but to be raiſed up again then.]

And

And when he wept over *Jeruſalem*, he ſaid, *They* (namely the People of the *Jews*) *ſhould not ſee him henceforth, till they ſaid, Bleſſed is he that cometh in the name of the Lord*, Mat. 23. *ult.* denoting that then they ſhould ſee him. And that promiſe, *Zach.* 12. 10. to the end, which is in a way of mercy, foreſhewing how upon their converſion, they ſhould *mourn* in humble contrition, and *look to him at his appearing* [when that Nation ſhall be born in a day, *Iſa.* 66. 8.] which judicious Expoſitors apply to the expreſſions, *Rev.* 1. 7. *Behold, he cometh with Clouds, and every eye ſhall ſee him: and they alſo that pierced him* (that is, the People of the *Jews*, that after their imprecation on themſelves, and on their children, ſhall be accompliſhed) *will* (as the Apoſtle *Paul* ſpeaks, *Rom.* 11. *ſ appear to be beloved for their Fathers ſake*, when thoſe times of refreſhing ſhall come from the preſence of the Lord, *Act.* 3. 19. and then all *Iſrael* ſhall be ſaved (both of *Jew* and *Gentile*:) And though many grave Divines for a long time interpreted all that hath been ſpoken to this purpoſe, for the moſt part to a ſpiritual ſenſe, yet the things that ſome hold out to the contrary, ſeem eaſie to be anſwered: ſo that if this Opinion, or rather matter of Faith, be but freed from thoſe evil additions that the ſubtilty of Satan in the Primitive times thruſt upon it (as if it ſhould be a Kingdom of *ſenſual pleaſure*;) for before thſe miſrepreſentations, or falſe aſperſions rather, as Mr. *Mede* notes, it was very antient. And freed likewiſe from that bold preſumption and ſcandalous wickedneſs of our latter times, for any, under pretence of *Chriſts Kingdom* given to the Saints, to go about by the Sword, or any other unlawful means, to diveſt Magiſtrates and Governors of their Offices, to take that Kingdom before Chriſt give it to them to whom it will belong, as being appointed to them by his Father, in his own time, namely, at Chriſts appearing. [Here conſider that Chriſt ſaith, *he came not to deſtroy the Law*; and *Paul* ſaith, *he eſtabliſhed the Law*; and this is neceſſary to vindicate this Doctrine from ſcandal, and to warn well-meaning perſons that they think not upon ſeeming-fair pretences of good, to attemp to do evil; God having revealed, that he will ſet up that Kingdom himſelf, and that only in his own oppointed time. On the other ſide, ſaith our Saviour, *He that breaketh the leaſt Commandment, and teacheth men ſo, ſhall be the leaſt* (that is, none) *in the Kingdom of Heaven*] as he anſwered the Mother of *Zebedees* Children, *Mat.* 20. 23. *It ſhall be given to them for whom it is appointed by my Father*: appointed as well for the time *when*, as the perſons *to whom*. Theſe and the like errors being removed from it, I think it may have an honorable and comfortable place in matter of true Chriſtian Faith, as containing the beſt times of the moſt holy Catholick Church upon earth, that we are to believe or hope for, and the excellenteſt

excellent Communion of Saints that we are in this world to expect. And likewise, that we are now especially by our prayers to labour to promote (as God of old directed his people, when their time of deliverance from *Babylon* drew on, *Jer.* 29. *Then* (said he) *they shall call on me, and I will answer, &c.* And when *Daniel* by Books understood the mind of God, therein he set himself by fasting and prayer, to seek for, and help forward if it might be) the accomplishment of such revealed Grace: So now also that *new Babel* is abundantly revealed to God's People, to be shortly to be thrown down, and the *New-Jerusalem*, much more abundantly revealed in Scripture, shortly thereupon to be set up: The Faith and Prayer of God's People ought in their sphear to seek to promote it; and I observe the *Dutch Notes* (though by men of different Judgments) yet in the Preface of the nine last Chapters of *Ezekiels* Prophecy, apply what is there said to some wonderful Glory of a *Jerusalem* to come, of which the former restoring of the *Jews* from old *Babylon* was but a Type. Besides, I observe many Psalms, and many passages in many other Psalms more than I read in *Mr. Archers* Book to tend so this way, that otherwise (as such prophetical-Scriptures besides) seem not to have any probable fulfilling (but according to Revelation, Interpretation (as I may call it) which I must acknowledge I never did, nor ever was like rightly and groundedly to have understood, but according to the tenour of that blessed book. And as *Israels* coming out of *Egypt*, tended to the actual giving of them, after forty years space, the possession of *Canaan* of old: so God's Peoples coming out of the spiritual *Egyptian* Antichristian bondage, now approaching, tends to bring all God's *true Israel* into the *New-Jerusalem, that comes down from Heaven*, Rev. 20. and is it not a main drift of the most, if not of all the petitions in the Lord's Prayer to this purpose? for when hath Gods Name been so comperably hallowed in Earth as it is in Heaven, as then it will be, both by Men and Angels, in all he is made known by to his People? When will his Kingdom come with such power to any suitableness in Earth as it is, and will be in Heaven, but when the Kingdoms of this World are the Kingdoms of our Lord and of his Christ? *Rev.* 11. 15. And likewise when at the same time, *Rev.* 19. God's People shall so rejoyce when the Lord God Omnipotent reigneth; because, as it followeth in the next verse, *his Bride hath made her self ready*: And consequently when will the Will of God be done in Earth, as it is by the blessed Angels in Heaven, but when his Subjects are of most obeddient hearts and loyal spirits, as they will be under such a prevalent reigning of Christ.

When my daily Bread, this day [any day] be so comfortably and confidently prayed for and expected, as when the particular promises of the greatest confluences of Temporal and Spiritual Blessings are to be fulfilled in their proper season to their best purposes? &c. When may we with such comfort and confidence pray for forgiveness of our Trespasses, this day, [any day] as when our hearts shall witness with us we least allow our sins? When shall we be so assured of our own pardon, as when our spirits are most free and clear in pardoning others in case they offend against us? When can we so confidently pray to be delivered from the evil one, and evil works, with the consequents thereof this day [any day] as when Satan shall be known to be bound, *Rev.* 20. 3. and many great temptations removed, and a very great measure of Grace attained, and neer Communion with Christ enjoyed in this World? Yea, and will not the following enforcements of Prayer set down by our Saviour be then most clearly aplicable, when the Kingdom is most manifestly Gods, and the Power both, to obtain it at his own time and pleasure? and so likewise to retain it, appears clearly his; and consequently all Glory as his due, shall be rendred unto him to all eternity. *Amen, Amen.*

And for the Martyrs and Saints to be raised at the entrance of Christ on this his Kingdom, to have their part in the New *Jerusalem*: I had the like thoughts before to what I find in other Authors, That they should be in a state, such as Christ was in after his own Resurection, while he was not ascended to his Father; but when I consider the many Prophesies of all those great things in the Old Testament, so confirmed in the New, and especially applyed in the Revelation to the New *Jerusalem*, not only by allusion, but by application of the Spirit of God and Christ himself in a special manner; *Rev.* 10. 7. as he declared to his Servants the Prophets: And at that time reward is to be given to his Servants the Prophets, *Rev.* 11. 18. and to his Saints, and to them that fear his Name, both great and small, as it follows in the same Scripture: And it is of main weight in this point, that when the *Church* was set about the Throne, *Rev.* 4. 1, 2, 3. &c. when Saint *John* was to receive the visions of that Book, there is a Glorious appearance of God described, and the Rainbow round about the throne, as doing all to his Church through the Covenant of Grace, through the Blood of Christ his only begotten Son; and the seven Lamps burning before the Throne, deciphering the seven Spirits, or the Holy Ghost with his Gifts and Graces, as *Rev.* 1. 4. more clearly in *Rev.* 5. there is a Book in the hand of him that sat upon the Throne, which none was found

found worthy to open but the Lamb, that had been, as it were, slain; having seven Horns and seven Eyes, *vers.* 6. which occasioned the four living Wights, and twenty four Elders, to sing a new Song, and afterwards fall down and worship; but the top of rejoyceing for all that was in the Book, and after all that should be done and suffered by, and for, and in Christs Church, (which they represented in that vision (it was this, which was the great enforcement of their joy while the World was to continue; *And* (say they, *vers.* 10.) *we shall reign upon Earth*; And that Subject, of such their reign there, after all their labours and sufferings of the Saints, as their time of refreshment, *Acts.* 3. 19. and Sabbatism or rest, *Heb.* 4. is largely treated of in sundry Particulars, in the 19, 20, 21, 22. the four last Chapters of the Book of the *Revelations*, and that those things therein contained, must necessarily be understood of the state of God's Church upon earth, according to the series and order of the Book in the last times, and therefore were never yet accomplished; take into serious consideration the brief abridgment of Reasons and Testimonies following to that purpose.

1. The New *Jerusalem* is said to come down from God, *chap.* 21. 2. and not to ascend up, or be taken up unto God, as the Church Tryumphant at the last day shall be, 1 *Thes.* 4. 17. Christ will take the Church up to himself, *John.* 14. 3. it shall not come down after the last Judgment to remain here. 2. The Church is said to be prepared as a Bride adorned for her Husband, *vers.* 2. Now the Church Tryumphant, for all the Elect gathered together, is not a Bride prepared, but a wife in marriage fully accomplished. 3. Because it is called a Tabernacle, a removing state, and God also said to be with men, and to dwell as in a Tabernacle with them; but concerning the Church Tryumphant in Heaven, the manner of speaking is to say [*it is with God*] 4. Because the Holy Ghost so strongly confirms this renovation of all things, avouching it again and again, *vers.* 1. 5. commanding to write, and affirming the words to be faithful and true, which needed not in so generally approved believed truth, touching the state of the Church Tryumphant. 5. Because *John* is made to ascend on high, to see this new City below him descending out of Heaven from God.

I conceive the New Jerusalem *that comes down from God, will be a kind of Tryumphant Church, consisting of the raised Saints, though in the thousand years, it be not fully glorified, yet perfectly sanctified and saved,* Rev. 20. *knowing in due season they shall be so glorified, as* 1 John. 3. 2. 3.

But all others of the faithful, in the natural life, shall walk in the light of that Jerusalem, *the Mother of us all,* Gal. 4. Rev. 21. 24. *and accordingly the several Texts relating to either, are to be distinguished.*

God 6. Becauſe it is ſaid to be meaſured, and that with the meaſure of a man, *v.* 16, 17. which ſheweth it to be the Church on Earth, which is only meaſurable, and to be meaſured, *c.* 11. 1. *Zach.* 1. 16. but not the Tryumphant in Heaven. 7. Becauſe here is ſaid, That Nations ſhall walk in the light of it, and Kings of the Earth ſhall bring their glory and honour to it, *verſ.* 23, 24. yea the glory and honour of the Nations too, *v.* 26. But none can bring earthly glory and honour (for of ſuch he ſpeaketh) in Heaven above, to beautifie it withall. 8. This ſeemeth not unreaſonable (though ſomthing in the Letter carry our thoughts to a ſtate of full perfection, *chap.* 21. 4. & 22. 3, 4, 5. becauſe the like ſpeeches have been uſed by the Holy Prophets aforetime, to ſet out the graceful and peaceful ſtate of the Church, *Iſa.* 65. 17, 18, 19, 25. & 60. 18, 20. & 25. 8. & 60. 21. and yet farther obſerve, after thoſe high expreſſions,, it is ſaid, *chap.* 22. 6, Theſe ſayings are faithful and true, the Lord God of the Holy Prophets (who had ſpoken of old time) ſent his Angel to ſhew unto his Servant *John* the things [which muſt ſhortly be done] which words, *ſhortly be done*, ſeem alwayes in this Book to note the ſtate of the Church on earth.

Now for teſtimonies in the next place: Some ſuch thing is promiſed to the *Jews*, in the Books of the Prophets, which ſeem not yet to be fulfilled, but deferred till the ſeventh Trumpet be blown, when the Myſtery of God ſhall ye finiſhed, as hath been declared to his Servants the Prophets; by which words it is clear, that all things in the Prophets are not accompliſhed, till this Book of the *Revelations* be fulfilled; for the Prophets have formerly ſpoken of this Myſtery to be finiſhed under the ſeventh Trumpet. Now that we may not wonder at the New *Jeruſalem* here ſet forth, look unto the propheſies of old, and mark what by them the Lord did promiſe unto the *Jews* after their captivity. 1. He tells them, They ſhall be brought back again to *Jeruſalem* and to inhabet *Judea*, *Zach.* 8. 7, 8. & 10. 8, 9. *Iſa.* 60. 10, 15. & 62. 10. And all Nations, *Iſa.* 61. 11. 2. He will pour upon them the Spirit of Grace and Supplication, and they ſhall look upon him whom they have pierced, and they ſhall mourn for him, *Zach.* 12. 10, 14. 3. He will make them ſtrong to overcome all their enemies, and they ſhall inhabit *Jeruſalem* again, *Zach.* 12. 6. and build the old waſtes; they ſhall raiſe up the former deſolations: and they ſhall repair the waſte Cities, and the deſolations of many Generations, *Iſa.* 61. 4, & 58. 12. and that by the help of ſtrangers and their Kings, *Iſa.* 62. 10. 4. Being ſo built, whereas it had been forſaken and hated, ſo as no man went thorow it, he will make it an eternal Excellency, and a Joy of many Generations,

Generations, *Isa.* 60. 15. For, 2. *Violence shall no more be heard in the Land, wasting nor destruction within the borders, but her Walls shall be called, Salvation, and her Gates Praise,* Isa. 60. 18. *The Sun shall be no more her light by day, neither for brightness shall the Moon give light unto her.* Isa. 60. 19, 20. 2dly. *All the people shall be righteous,* Isa. 60. 21, and *no canaanite there,* Zech. 14. 21. 3dly. *Her Officers shall be Officers of Peace, and her Rulers, Righteousness,* Isa. 60. 17. 4thly. *Her Watchmen shall never be silent,* Isa. 62. 6. *neither shall her Vision ever be wanting,* Isa. 59. 21. But the *false Prophet, and the unclean spirit shall be cut off,* Zech. 13. 2. So as by this glorious and graceful state she shall be called by a new name, which the mouth of the Lord shall name, *Isa.* 62. 2. *that is,* Hephziba, *and the Land,* Beulah; *for the Lord would delight in her, and marry her*: or *Jehovah there* shall be the name of the City, *Ezek.* 48. 35. 5thly, Hereupon they shall be known among the Gentiles and People, and all that see their Seed and Off-spring, shall acknowledge them the Seed which the Lord hath blessed, *Isa.* 61. 9. *An holy People Redeemed of the Lord sought out, and not forsaken,* Isa. 62. 12. 6thly, The Gentiles and their Kings shall see her Righteousness and Glory, *Isa.* 62. 12. whereupon they shall come to her, *Isa.* 60. 3. and that with earnest desire, and high estimation of her, *Zech.* 8. 22, 23. and be joyned to the Lord, and become his People also with her, *Zech.* 2. 11. These Nations and Kings shall bring to her Sons and Daughters, *Isa* 60. 4. and 49. 22. Enrich her mightily with abundance, and precious things, *Isa* 60. 6, 17. She shall eat the Riches of the Gentiles, *Isa.* 61. 6. and suck the Milk of the Gentiles, and the breasts of Kings, *Isa.* 60. 16. who shall be her Nursing Fathers, and Queens her nursing Mothers, [illegible]. 23. bringing her Presents and Gifts, *Isa.* 60. 6. and 45. 14. they shall fall down, and make supplication, *Isa.* 45. 14. they shall worship with their Faces to the Earth, and lick the dust of her Feet, *Isa.* 49. 23. *Zech.* 14. 16. Strangers shall be her Servants, *Isa.* 61. 5. Yea, such as will not serve her, shall be destroyed, *Isa.* 60. 12. *Zech.* 14. 17. *She shall be a Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of her God,* Isa. 62. 3. And this her excellency shall never be changed, her days of mourning shall be ended, *Isa.* 60. 19. 20. Her Joy everlasting, *Isa,* 61. 7. For ever shall her Land be inhabited, *Isa.* 60. 21, *Zech.* 14. 11. For to the Lord is she married, *Isa.* 62. 4. who *sweareth by his right Hand, and the Arm of his Strength, to give her no more over to her Enemies,* Isa. 62. 8. *At that day the Lord shall be King over all the Earth; and in that day shall there be one Lord, and his Name one,* Zech. 14. 9.

Thus we see what glorious Promises are made to the *New Jerusalem,* when

when the Promises of the *New Heavens* and the *New Earth* shall be accomplished, with many other of the like nature: whence it may appear how strongly pre-possession of prejudice against an Opinion, or Doctrine, may carry grave and otherwise judicious men away from the Way of Truth; sometime upon one advantage or other, as by Prescription, by Multitudes of wise, learned, or even good men (if they try not all things, to hold that which is good, (which was mine own late Error in this particular) or at least want of defecation of appendant Errors, cunnigly by Satan affixed on this Truth, as we observed in antient and modern seducements, not distinguishing between the Depravation and Corruption of that Truth, and Truth it self, which in its Original was pure and untainted (as in other cases many times) when the corrupt super-additions of men have long prevailed to mingle themselves with anciently untainted Truths, which when men can learn to view with unprejudiced minds, and adhere to with uninteressed Affections, will soon appear to them in their native excellency.

But for the said *New Jerusalem*, the more I observe many places of Scripture, not only in the New Testament, and *Revelations*, but in the *Psalms*, the *Prophets*, and even the *Historical Parts*, the more I am minded thereof, from time to time. And besides, *Psal.* 2. & 8. & 96, 98, 99. which one mentions especially, I have taken notice of sundry others (since God hath opened my eyes, as he did *Hagers* of old, to see these refreshing Waters of Comfort) as *Psal.* 89. & 50. and divers passages in others, which seemed to tend that way, as *Psal.* 146. 5, 6, 7, 8, 9, 10. & 148. 11, 12, 13, 14. & 149. throughout; and those nine last Chapters of *Ezekiel*, which the Dutch Bible reckons like *Daniels*, to be Revelations of the old Testament, which set forth things to be accomplished in the New (though they seem not to own the Opinion) yet sometimes again lay grounds of it. The second and seventh of *Daniel* speak much of Christs Kingdom, and many other places, too largely here to rehearse. The Spirit of God seems to me to have spoken so largely thereof, and in many specialties likewise to these purposes, and the things themselvs seem so to approach, as evidently may appear from the Book of the *Revelation* of Jesus Christ, (the best Expositor of the meaning of his own Prophetical Spirit) that it much concerns all Gods People diligently to search and examine all such Truths as he hath set down these for our now seasonable Instruction and Consolation, being set down near to the very dregs of the Worlds evil Times. And as our Saviour on Earth directed to search the Scriptures for Salvation; so now being

being in Heaven he directs his people to ſearch them in this for confirmation; And as then he ſaid, *In Moſes, the Prophets, and the Pſalms are written of me*, for the former; ſo for this he not only points out *Moſes*, the Prophets, and the Pſalms in the old Teſtament, but hath likewiſe taught the Apoſtles, the Evangeliſts, with many other perſons divinely inſpired in the New Teſtament, to give witneſs to theſe things; and laſtly by his own wonderful, gracious, divine, though myſtical *Revelation* to the beloved St. *John*, wherein very much is held out concerning his own Kingdom, and the *New Jeruſalem*; and as it was when by the Miniſtry of Chriſt and his Apoſtles, the Doctrine of the Reſurrection had been more cleared than in former times; yet afterwards the Apoſtle *Paul* ſhews a farther Myſtery concerning the ſame, 1 *Cor.* 15. *We muſt* (ſaith he) *all be changed, though not all dye*; ſo many things are ſtill Myſteriouſs to us, concerning both the *New Jeruſalem*, and the Reſurrection, though concerning both, our Saviour in his Revelation hath laſt ſuper-added greater farther Diſcoveries in both, than any were before, at leaſt in evidence and clearneſs; Yet how are the Eyes of very many withheld from diſcerning theſe things? and in great part it is like to be ſo to all, ſave to them to whom it is given to know the Myſteries of the Kingdom of God, which he uſes to do, as Chriſt himſelf informeth us, to Babes and Sucklings, when they are hid from the Wiſe and Prudent, *Mat.* 11. 25. and therefore to be humbly and faithfully ſought: And though the Apoſtle *Paul* concerning the *Jews* general Converſion, had diſcourſed largly in the ninth, tenth, and eleventh Chapters of the Epiſtle to the *Romans*, yet ſtill he reckons that Doctrine myſtical, *v.* 25, *&c.* Let all ſuch therefore as are of truly Chriſtian Spirits, wait upon God, as by other means, ſo by faithful and earneſt Prayer to the true Teacher of his own Myſteries, as may appear requiſite in a matter of ſo great importance, concerning all Gods faithful People, who ſeem to have their peculiar intereſt therein, *Rev.* 5. 21. and 20. 4, 5. and 19. 18. which is incomparably greater and better for that thouſand years, than all the Crowns, and Scepters, and Kingdoms of the World (not improved in Chriſts ſervice) in the mean time.

Vide the Irenicon, or Peaceable Conſiderations of Chriſt's Kingdom, &c.

This part of a Letter of May 20. 1664. *to Mr.* Cal *of the order of the times, of the Seals, Trumpets, and Vials, perused with that Abridgment of the Seal-Prophesie, with the large Note,* page 26, 27, 28, 29. *of the* Irenicon, *with the following Paper of two defects in Mr.* Durhams *book of* Scotland, *may to observant Readers give much light to the book of* Revelation, *and the* Scheme *of that whole book and* Summaries *of* Daniel *before the* Parallels *after drawn up when many hundred of both the other were burnt* Anno 1666. *serves for the like use; but with some other advantages therein observable,* &c.

THe first six of the seven Seals, are the first Times after the giving of the *Revelation* to St. *John*, toward the end of the first Century, or first hundred of years after Christs coming in the Flesh; the which said six Seals reached to the time wherin *Constantine the Great* threw down the Heathenish Idolatry in the *Romane* Empire, about the year 320. after Christ; they are set down *Rev.* 6. But out of the seventh Seal proceeded the Seven Trumpets, whereof the six first contain all the ensuing time of the *Roman* Empire, both Christian and Antichristian; and the seventh Trumpet will begin at the ruine of Antichrist, and continue, as some conceive, to be the last day of Judgment, or rather to the beginning of the thousand years. The first four Trumpets (which are reckoned the milder miseries upon that World of the *Roman* Empire) contain somewhat above two hundred years after *Constantine*, *Rev.* 8. When the *Goths*, *Vandals*, *Hunnes*, *Almains*, &c. by degrees took away the Emperour, who was he that letted the revealing of *Antichrist*, spoken of 2 *Thes.* 2. The other three Trumpets, called the [*Va, va, va, Tuba,*] or three Woe-Trumpets, *Rev.* 8. last *vers.* are as follows; The first Woe-Trumpet, or fifth Trumpet, is conceived to begin *Anno Domnine* 622. according to *Helvicus*, when those Locusts out of the bottomless Pit. *viz.* the *Saracens*, subdued and over-ran, one half of the *Eastern Roman* Empire, bringing in with them that horrible Imposture of *Mahometisme*, *Rev.* 9. first part of the Chapter, which continued till about *Anno Domini*, 1300. When the second Woe-Trumpet or sixth Trumpet is conceived to have begun, when the *Turks*, the other *Mahometan Locusts* overcame the *Saracens*, and over

Vide, *Paper of* Decemb. 7. 1664. *where divers Reasons are given for it.*

overcame likewiſe the other half of the *Eaſtern Roman Empire*, *Rev.* 9. latter part of the Chapter, which Trumpet will end with the utter perdition of the laſt Head of the *Roman* State, *viz.* the ruine of the *Popedom*, being the Feet and Toes of the Image expounded by *Daniel cap.* 2. And for the ſtate of the Church, contemporary with theſe contained in the little Book in the Angels Hand, *Revelations* 10. after a ſhort Chronological Table (as it were) of both Propheſies, *chap.* 11. *to verſ.* 13. and thence to the end of the Chapter, a ſhort Relation of the ſounding of the ſeventh Trumpet and ſtate of the World, then and thence forward (as after follows.) The firſt Contemporary State of the Church is ſet down, *chap.* 12. containing the *Primitive* times, till *Conſtantines*, and the *Dragons* flood of *Arrian Peſecution*; from thoſe times, till the *Womans*, the *True Church* her flight into the Wilderneſs, not long after the Year of our Lord 400. when its probable the Date of the Beaſt began, the falſe *Apoſtatical Church*, when the *Weſtern* laſt Head of the fourth Beaſt, which had received a deadly wound, was again healed, ſet forth by two Beaſts, *chap.* 13. The firſt having ſeven Heads and ten Horns, deciphering the Politick State; the other with two Horns like a Lamb, and ſpeaking like the Dragon, the *Eccleſiaſtical State* thereof, whoſe time is forty two months, the ſame with the Lord Chriſts two Witneſſes Propheſying Sackcloth, 1260 days of years, *Rev.* 11. and the Womans, the *True Church*, her abode in the Wilderneſs, for a time, times, and half a time, as *chap.* 12. 14. where the Lord's ſaid Witneſſes nouriſh her to the end of the ſaid time, and laſt period of the ſixth Trumpet, under which moſt (if not all) of the ſeven Vials, the ſeven laſt Plagues, *Rev.* 15. 16. are poured out upon the beaſt, the *Popiſh* State and Church, to the utter deſtruction thereof, whilſt the 144000 followers of the Lamb ſtand with him upon Mount *Zion*, *Rev.* 14. harping with their Harps, and ſinging, as it were, a new Song before the Throne, and the four living Wights, and twenty four Elders, who are excellently deſcribed, *ver.* 4, 5. till all the Angels had done their Meſſages, and the Son of Man that ſate on the White Cloud, had thruſt in his ſharp Sickle ſeveral times, at the requeſt of the laſt Angels, to reap the Harveſt & Grapes of the Earth fully ripe, to the end of the *chap.* Which Angels ſeem contemporary (if not the ſame) with the ſeven Angels pouring out the ſeven Vials, *chap.* 16. particularly ſet down; And it ſeems probable that the ſixth of thoſe Vials is now pouring out by the *Turkiſh Army*, drying-up the great River *Euphrates* of the *German* Emperors dominions, and forward towards *Rome*, whereby the maintenance, honour and defence of the Popedom hath been long upheld and conveyed to it. As the great River *Euphrates* was uſeful unto

old *Babylon*, until the great Army of *Cyrus*, having turned the waters another way, passed thorow the Channel thereof into old *Babylon*.

Or, if by such means, with others, as by the conversion of some, and plagues and confusions in others, the *Turks* Dominions, as the great River *Euphrates* shall be dryed up in the issue, to make way for the *Jews*, the Kings of the East, to come into *Palestine*; yet so it will, but the sixth Vial upon the great River *Euphrates*, and it may not improbably be true of both. The seventh Vial will end the Popes Being, and all evil Dominion, being poured upon the Air, where the Prince of the power of the Air hath so long prevalently ruled, which is called *the end of the second Woe*, Rev. 11. 14. at the end of which the seventh Trumpet will sound, which is called the *Wo-joy Trumpet*; first, bringing for the most part destruction to the Wicked in the World, and likewise bringing in great happiness to Gods faithful People following in the *thousand years*, *Rev.* 20. and other things concerning the *New Jerusalem*, and the contemporaries therewith in the two last Chapters of the Book of the *Revelations*: Concerning which state of things in the Church (then) I conceive the not distinguishing between the seventh mystical Trumpet, and the last loud-sounding Trumpet, *1 Thes.* 4. 16. is the occasion of some misapprehensions of some things to be in the said *thousand years*, which are also an occasion of stumbling to many, as to the matter of Doctrine of the Kingdome of Christ upon Earth, whence the great and sudden change of all the Faithful is apprehended to be at the beginning of the seventh mystical Trumpet (which I conceive from the Apostle's words) will not be until the other loud-sounding Trumpet, above a thousand years after at the last Resurrection and great day of the last general Judgment at the end of the World, *1 Thes.* 4. which will follow the last attempt of the Devil by *Gog* and *Magog*, *Rev.* 20. at the end of the *thousand years*; at which great sudden momentany change, in the twinkling of an eye, at the Voice of the Archangel, and sounding of the said Trumpet, both all those that were raised at the beginning of Christ's Reign, or all along the thousand years, as learned *Mede* conceives; and all the Faithful that are found alive at last on Earth, must all then pass through that momentany change, and be rapt up with the Faithful likewise, which departed this life in the said 1000 years, then raised to meet Christ in the Air in a glorious condition; For, though such as were raised before the beginning of Christ's Reign, were before in an excellent state in regard of their bodies, suitable to what Christ's was in before he ascended unto the Father; yet then it seems probable they will be more glorious bodies, than formerly mortal eyes could endure to behold: therefore saith the Apostle *Paul*, 1 Cor. 15. 51. *We*

shall

shall not (then) *all sleep, but we shall all then be changed*, both living and dead. All be changed both living and dead, or raised before, namely, all that are faithful; and repeats it again, the more strongly to assertain it, *ver.* 52. latter part of the verse; *for the Trumpet* (saith he) *shall sound, and the dead shall be raised incorruptible, and we shall be changed.* See this explained in the Treatise on *Rev.* 20. 5. p. 56, 57 &c. It seems also necessary that there be a distinct consideration of the state of such as are of the *New Jerusalem* come down from Heaven, which seems to be the City, whose Maker and Builder is God (as it is said) *Heb.* 11. 10. which is again said, *v.* 16. to be prepared by him for the faithful Forefathers that died, not having received the Promises, *v.* 39. who without us will not be made perfect, *ver.* last, *having all died in Faith*; which is probable to to be meant by our Saviour, when he calls it, *the City of the great King*, Mat. 5. 35. where his Deputies, the twelve Apostles, shall sit on twelve Thrones judging the twelve Tribes of *Israel*, Luke 22. 30. on whose twelve foundations of the Wall thereof shall be written the names of the twelve Apostles of the Lamb, *Rev.* 21. 14. and seems to be the chief mansion-place of the blessed, holy, then raised Saints, having part in that first Resurrection, wholly then freed from the second death, *Rev.* 20. 6. upon which the Glory of the LORD will then eminently shine continually, to the eclipsing of the glory of the Sun and Moon, *Isa.* 60. 19. *Rev.* 21. 23. & 22. 5. *Very glorious things* (saith the Psalmist in a Prophetical Rapture) *are spoken of thee, O City of God*, Psal. 87. 3. (as is observable in that whole *Psalm*.)

Again, the (then) happy estate of the converted and reduced twelve Tribes of *Israel* and *Judah*, those two sticks united into one, *Ezek.* 37. together with the converted *Gentiles* in their fulness then come in, *Rom.* 11. who together with very large endowments of inward spiritual Grace, and therewith abundance of temporal prosperity, which the Prophets largely spake of, with very much exemption from the evil of sin and suffering, when Satan is bound, the Churches enemies destroyed, or subdued and brought under; which happy estate they and their posterity will successively enjoy through all the Generations of the said *thousand years*, according to the Prophecies or Promises, *Deut.* 30. *ver.* 1. to 11. *Isa.* 61. 1. *The Seed which the Lord hath blessed* Ezek. 37. 25. *They and their Childrens Childrens for ever, and my Servant David*, that is, Christ the Messiah shall be their Prince for ever, *Isa.* 59. last. *Deut.* 4. 30, 31. with many texts more; and which were theirs, not in a mortal, (that is) a changeable condition from a natural life, by some removal or Translation; as otherwise they should have no Seed or Posterity to enjoy those many Promises all the thousand years, so neither should

they at last be lyable to any evil attempt of Satan, and wicked men, called *Gog* and *Magog*; (though by gracious Promise, such as live at that last Period of time, are secured from the evil even of the attempt likewise) many other things the holy Scripture seems to hold forth, in reference to the differing state of the naturally living, and the Saints raised at the beginning of the thousand years; and as for the restitution of all things, in respect thereof, without Scripture-warrant, why look we for any more than Gods removing the Curse? as the inflicting that from the Fall, hath been the efficient Cause of all that bondage that hath been ever since upon the Creatures, held on by the means of Satan, till then when he shall likewise be bound. Thus in such a way, if the distinction between the last mystical Trumpet, and the last said sounding Trumpet, and the state of the raised Saints, and such as then will remain in their natural Life, be well observed, it may greatly make way for the clearing by degrees (by the help of Gods Word and Spirit) many excellent Truths respecting these things, wherein much caution and moderation will still be very useful and necessary in what things are not clear and evident, *&c.*

The third Paper of December 7. 1664. *of Mr.* Durhams *Book of* Scotland, *occasionally sent to be perused, &c. and is added here as a Supplement to the two former Papers.*

AS for the perused Author, he was manifestly a man of great Abilities, Worth and Piety, as is evident from his grave, judicious, and truly pious Determinations, Discourses, Cases and Treatises of several Subjects, and many Expositions along that large Book of his upon the *Revelations*; and first, more particularly in the most things handled by him on the three first Chapters of the *seven Churches of* Asia, and on the fourth and fifth Chapters, setting forth the glory of God the Creator, and Christ the Redeemer; But as for the right series of things, following in that Divine Book, he appears not to have attained the right Key, so far as I can, by the guidance of God's Word and Spirit (as I believe) with such other helps, which in special mercy have hitherto been afforded me, discern; and to this purpose I shall endeavour by his Grace to set down some brief hints of Differences between him and others, which upon the former accounts I much rather approve of, as namely of judicious *Mede*, and some others since him, yet living; though haply in some things I may differ from all, yet I conceive Light and

Dark-

Darkness may so thereby the better discover themselves and illustrate each other, that whoso, like the noble *Bereans*, shall search the Scriptures answerably concerning what shall be set down, may probably find whether all these things be so, for as no mans eminency should lead us into error, so no mans meanness should make us neglect or despise the Truth he tenders, especially the Divine and Heavenly Truths which God hath set forth in his Word, for the true comfort and Edification of his Church; I shall briefly, for what is past, give only some hints of both, for the most part referring to a former Letter to such purposes, dated *May* 20. 1664. with the foregoing Key, to both which this Paper may be a supplement, but haply somewhat more largly of what is to come, as God shall direct and enable me, whose assistance, I must confess to his glory, I have formerly experimentally found.

First then, What this Author understandeth in the Seals, That the Horses signifie the Church, and the Persecutions thereof along the Primitive Times, seem to me more aptly otherwise to denote with *Mr. Mede* and others, the dispensations of God in the world, (as in *Zech.* 1. 10.) both towards the Church and others with whom they had to do, namely the *Roman Empire*, called the *κοσμος* in the New Testament; and though both the Books in the Seal-prophesie, and the little Book, *chap.* 10. speak much in some sort of both, yet each chiefly relates to one, as namely the Seal-prophecy for the most part to the Empire, and the Book-prophecy for the most part to the Church, as after may more by Gods assistance appear; which is to be observed until the Empire and Church become one under Christ's Kingdome, in the time, or haply after the time of the seventh Trumpet.

Therefore after the Lamb Christ Jesus had received the Book at the Hand of him that sat upon the Throne, *chap.* 5. in the Chapter following, *John* heard the thundring Voice of one of the Beasts, saying, *Come and see*, when the Lamb opened the first Seal, where he beheld a white Horse, and he that sat on him had a Bow, and a Crown was given to him, *and he went conquering, and to conquer*; denoting the dispensations of God's Grace in the world through Jesus Christ, who received of the Father this Book of *Revelation* of the things concerning the Church and her Enemies, and hath all power to fulfil and execute them accordingly here; first, set forth by the *white horse*, so tendering Peace by the Preaching of the Gospel, which like a Bow, shoots out Arrows, (as *Psal.* 45.) piercing the hearts of all sorts it is sent unto, and by which Christ will be Victorious and Glorious, *&c.* and therefore in the sending abroad of his Gospel, he goes conquering of all sorts thereby, and to conquer and subdue all such as shall oppose and persecute it. This

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hath been his design ever since this white horse was sent abroad, guided by none Rider, and this is and will be pursued till he fully have the Crown of Victory, when his Enemies shall become his Foot stool, *Psalm* 110. at the day of the glorious appearing of the great God, and our Saviour Jesus Christ, *Titus* 2. 13. to begin, at or about, the destruction of Antichrist, 2 *Thess.* 2. 8. when he will come with Clouds, *Rev.* 1. 7. and when all Families of the Earth shall mourn, seeing the Son of man coming in the Clouds with Power and great Glory, *Mat.* 24. 30. and 26. 64. of which design the Spirit of God, by the holy Prophet, speaketh eminently, *Psal.* 45. 4. saying, Ride on in thy Majesty because of the Word of Truth, of Meekness and Righteousness, *viz.* to subdue unto his Obedience by conquering; *and his right Hand will teach him terrible things*, by conquering and subduing his Enemies, and such as withstand him: And this in all parts of the *Revelation* will be evident; for persecution will follow the Gospel, as the Shadow the Substance, so long as the Seed of the Serpent and the Seed of the Woman have their abode together in the world: and therefore in this Book, in the following Seals, God seems thereby to manifest what dispensations he would shew towards such persecuting Enemies in all the following Seals and Trumpets, till the time of eminent victory and conquest, begin to be manifest unto men in the World at the foresaid Period, for the great comfort of his Church to be believed from his Word, and which should be applyed daily for the warning of wicked men if they will be admonished. Mr. *Mede* doth very appositely apply the *Red*, *Black*, and *Pale Horses*, to such purposes in the three following Seals, observing from the Histories of the Primitive times how they were accomplished; (as likewise Mr. *Fox* observes remarkably) that after the *Roman* Governors had rejected the offer of receiving Christ, and that Satan had engaged them in Persecutions, above thirty of their Emperors successively came to untimely deaths; but how such Judgments, of Sword, Famine, Pestilence, followed one another upon the Empire, and sometimes altogether besides, as may be observed from the first, second, and third Seals, but especially from the fourth, as more particularly is set down by the aforesaid Mr. *Mede*.

I would therefore have observed in the fifth Seal the remarkable different dispensation of God, when most of the ten Persecutions had raged, and sent home such multitudes of believing Christians to blessedness by their sufferings; that by the opening of the fifth Seal, is signified to the Church how God was mindful of the Blood of the Martyrs, by the crying of the Souls under the Altar, for revenge; not that they in Happiness then did complain, or so did really cry for Vengeance,

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but that God looked upon what had been done to them, as an occasion whereupon he would revenge them, but yet not presently, but after their Brethren, which should soon after suffer as they had done, had been likewise killed; which seemed to have been fulfilled in the Tenth Persecution under *Diocletian*, and others, which continued ten years together, which probably was the ten days Tryal and Tribulation formerly spoken of, *Rev.* 2. 10. but the sufferers under the Beast are included also. And accordingly in the sixth Seal came the great Earthquake, when the Sun became like Sackcloth of Hair, and the Moon like Blood, and the Stars fell, and the mighty men hid themselves in the Caves of the Earth, when the wrath of the Lamb was two ways manifest: first, In dethroneing the Dragon, and casting him down to the Earth, in abandoning the Heathenish Idolatry: and secondly, By cutting off his Instruments, the then wicked Rulers of the World, by the means of that Reforming Victorious Conqueror, the Emperour *Constantine* the Great, when God's hand was so heavy upon *Diocletian*, *Maximinianus*, *Galerius*, *Maximinus*, *Maxentius*, *Licinius*, and many Governours under their Command, with their Armies; and particularly on *Pontius*, *Culianus*, *Theotimus*, with many others, as Stories testifie.

And afterward by taking away by degrees the Seat and Throne of the former Beast, who received afterward the deadly wound, upon which the Dragon had so prevailed before to persecute the Saints, as appears in the Trumpets following, which proceeded out of that seventh Seal, all of which sounded their several Wrath and Judgments against it, till it went into utter perdition under every form, both East and West.

But before the execution of that Wrath, God would (*Chap.* 7. and 14.) have both his 144000's of the Faithful, sealed, where those Trumpets Blasts should come, who should be saved from the spiritual mischief of them: and after the sealing of those 144000, *Cap.* 7. are an innumerable company of *Palm-bearers*, of all Nations and Tongues, which the said Author rightly conceives to be the great confluence of Christians, when the Jews, with the fulness of the Gentiles, shall come in, which will (I doubt not) be in the time of Christs powerful Reign, (for this is the course observable in this Book, (as may hereafter be more manifest) that the spirit of God first setteth down what blessedness shall ensue the sufferings of his People, before those sufferings come). Now I conceive (with a Learned Author) that these 144000. sealed Ones, *Cap.* 7. are another from those 144000, *Cap.* 14. for which he gives divers Reasons, shewing those in *Cap.* 7. were to be preserved in the Greek Church, in the Eastern Empire, and that from the fifth and

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sixth, and the part of the seventh Woe Trumpet, that might fall then, as to what evil might there fall at the beginning of the sounding thereof, which said sealed Ones are specially to be preserved and secured at the entrance of the fifth or first Woe-Trumpet, by the *Saracen Mahometan* Locusts, *Cap.* 9. 4. and so it is to be noted (which I also adde) that the blasts of the first four Trumpets, being the milder miseries on the Empire, were stayed, (*Rev.* 8. 1, 2.) until much Incense was offered by Christ, with the prayers of the Saints, that they might be accepted, where those four Trumpets took effect, namely upon the Western part, from the time the barbarous Nations came in there, for the most part till he that letted, as the Apostle speaks, 2 *Thes.* 2. should be taken away in the West (as he was there first) to make room for Antichrist, to whom the Dragon by degrees gave his Seat, and Power, and great Authority: And that the 144000 were to arise out of the Greek Church, *viz.* which were sealed, *Cap.* 7. Some of the said Authors grounds are farther, namely, That the Angel that would have the four Winds stayed till they were sealed, is said to arise out of the East, and the evil of the Woe-Trumpets was to fall upon the East chiefly; and that if those sealed ones, *Cap.* 7. be not of Christians in the East Church, in the times of the Woe Trumpets, there is nothing spoken of them in all the Book of *Revelation* remarkable, which have been so long under such sad tribulation; and their being said to *come out of great tribulation*, doth more fitly seem to decypher out the Christians of the Greek Church, than any others under those Trumpets: To which I may adde, as being of the same Judgment, That they are farther described to have specially washed their Robes in the Blood of the Lamb, whom they would not leave, for *Mahometan* impostures at the highest Price of Fears or Favours, and seem to differ from what is set down of those 144000, *Cap.* 14. with the Lamb in Mount *Sion*, having their Fathers Name in the Forehead, which seems to be in the Western Church, preserved in the darkness of Popery from spiritual ruine by Antichrist, who are called there, *The Followers of the Lamb whersoever he goeth*, keeping close to him, and not turning into the Beasts by-ways and thickets, though he pretended never so much to be the Lambs Deputy, and Vicar-General on Earth; and they are said to be *Virgins*, which denotes their avoiding of Antichrists Idolatry; *and have no guile in their mouths*, to pretend for Christ, and follow Antichrist, with other particulars observable, *Cap.* 14. which seem to set them forth to be the sealed ones in Antichrists Dominion, rather than in the East parts, where *Mahometism* prevails, &c. and therefore the four Angels stayed their four Winds while the former 144000, *Cap.* 7. were sealed, which seems to signifie they were to be within the reach of

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their four first Trumpets, that for the most part fell upon the Western Empire, till that Seat of the former Beast was taken away, and preparation should be made for the new Beast, the Dragons next Substitute, to whom he gave after his Seat, and Power, and great Authority *Cap.* 13.

For by the first Trumpet, *Rev.* 8. seems to have been weakened the Dominion of the Western Empire, by the incursion of the barbarous Nations; by the second, the great City or Mountain sacked or burnt; by the third, the Emperour in the person of *Agustulus*, the last of that Order there, utterly taken away, being plucked out of his Throne; and in the fourth, the light and glory of all that Kingdom formerly, by taking away their antient Senate, by means whereof *Rome* had so long shined so glorious with all her Lights in that Orb before, was wholy extinct: but in the fifth, or first Wo-Trumpet, (*Rev.* 9. to *vers.* 11.) Gods Dispensation seemed very evident (not in respect of Antichrist, as the fore-mentioned Author conceived) for all the particulars, *Chap.* 9. to the 11th *verse*, seem better to agree to the *Saracens*, than to him. [*Vide* Notes of the Bible on that chapter, & the *Sober Guess*, &c. with others.] But against the spiritual hurt, falling on the one part of the Eastern Empire by the Incursion and Conquest made by the *Saracens*, some of those before sealed, *chap.* 7. were preserved as by means of the two Wings of an Eagle, spoken of *chap.* 12. on that part where the *Saracens* setled; and after on the other part, which the *Turks* took away, besides what the *Saracens* formerly had; as likewise that Woman, *the Church*, had her other Eagles Wing in the West, that Eagle denoting the *Roman* Empire after *Constantine* had built *Constantinople* in the East, dividing the Empire into two parts in East and West; and the Eagle, with her two side-Wings, being the Ensign thereof: upon which advantage, the Woman, the true Church, fled into the Wilderness, *chap.* 12. about the end of the second Trumpet, or beginning of the third, (when probably Antichrist had his rise, with his ten Kings, or Crowned Horns, soon after the beginning of the fourth Century; from which time the said Woman, the Church, hath been fed by her true Pastors, the two sackcloth-Prophets, in her Wilderness condition, which she is shortly to come out of, but on the other part, that said Woman, the Church, brought into the East by the other Eagles wing of the Eastern Empire, before into her Wilderness condition, or rather miserable bondage and great tribulation, being cast under the stroke of *Mahometan* Tyranny by the prevailing of the *Saracens*, at the beginning of the fifth (or first Wo) Trumpet, about the year of our Lord, 600. or not long after; who then (I say) began to bring her into her great tribulation in the East on one part, wherein she is continued until the second *Wo-Trumpet* under

the *Turk*, about the year of the Lord 1300, by whom the other part of the Eastern Empire was subdued utterly, and *Mahometism* likewise prevailed wholly over the formerly famous visible *Greek* Church, &c. only the said 144000 of *sealed ones* have been and are still wonderfully preserved amongst them; and even of late, *an.* 1629, or thereabouts, an excellent Confession of Faith, was sent from *Constantinople* by *Cyril* late Patriarch there, well approved by judicious men amongst us, as an evidence of the abiding still of such poor, persecuted, oppressed souls in those parts, whose great tribulation, spoken of *chap.* 7. for about a thousand years now past, and still are like to be under the *Turk* for his day, and week, and month, and year, as Mr. *Mede* computes them, or until his 396 years be expired.

Now when the Spirit of God (as seems probable) having set forth the Wrath and Judgment upon the very seat of the former Beast in the season of the six first Trumpets, both East and West, where in their order they fell; the greatest part contemporating with Antichrists Tyranny, both which shall be finished at the beginning of the seventh Trumpet, whereby the same spirit of God seems to lead us by the hand (as it were) to the borders of Christs glorious Kingdom upon Earth, approaching upon the beginning of the seventh Angels sounding, *chap.* 11. He then, in the little book, *chap.* 10. begins again with the affairs of the Church more especially, having set forth Gods dispensations in respect of the Empire, both while it was *Draconized*, and after it had been *Christianized*.

2d *General Prophesie*, Rev. 10.

Which little Book when *John* had eaten up, he is told by the mighty Angel of the Covenant, that he must prophesie again before Peoples and Nations, and Tongues, and Kings, so that they might have advantage to know these Prophecies, had they enquired, as he had so prophesied: for as it was otherwise of them, so it was before them; and as he had done it in one respect before, (namely) of the Empire, wherein the Church had her being, so he should do it again in another respect, namely of the Church, who had her being there: but chiefly under *Antichrist* in his time, where there was another 144000 followers of the Lamb to arise *chap.* 14. Therefore after the Table of the Times in part of *chap.* 11. to *ver.* 15. wherein we may see, *ver.* 1. a description of the state of the Primitive Times; in *ver.* 2. her state in Antichrists forty two months; and *ver.* 3. the true Churches state, in regard of the most eminent part of it, namely of the two Witnesses, her Pastors, their thousand two hundred and sixty days of years, who should feed the Woman in her Wilderness condition, and stand on Christs part against Antichrist, powerfully and successfully, till about

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the time of finishing their Testimony, to *ver.* 7. and then what should befal the Beast upon his last War against the finishing Witnesses upon their Resurrection and Ascention, after the Beast had killed them, to *ver.* 17. where is the ending of the second Wo, and thereupon comes in a short Abridgment of the seventh Trumpet, containing the great Changes of the affairs of the World and of the Church, namely, evil to the wicked World, but happy to the true Church: and this excellent Abridgment seemed needful in regard of the great concernment of all sorts, to understand this, as of main use to the whole Book. Again, the foresaid Author faileth in not distinguishing between the first War the Beast makes against the Saints and Servants of Christ, wherein he kills and prevails, whereupon all the World wonder after the Beast; and the second War against the Witnesses, which is dismal and fatal to himself, as Mr. *Mede* well observes; and hence the said Author reckons the Witnesses slain above an hundred years ago, and so passeth without taking notice of the last finishing Witnesses, as then counting the Beasts forty two months expired, reckoning the Vials in the seventh Trumpet before the second Wo be past, or almost any thing of the Beasts ruine begun; which work the Angels that have the Vials are to begin and finish, as Mr. *Mede* and others judge upon considerable grounds, &c.

But in *chap.* 12. is begun the story of the new Prophesie of the true Church in the Primitive times, which is there represented by a Woman cloathed with the Sun, and having the Moon under her feet, and upon her head a Crown of twelve Stars, whereby was described her excellency of the Primitive Church of Christ, which soon contested with the great red Dragon and his Angels, till she by Faith and Prayer obtained the Man-child, *Constantine* the reforming Emperor, by whose means God cast down the great red Dragon from his heaven upon earth, together with his Angels, by which means the Woman had two wings of an Eagle given her, to flee into the Wilderness for a time, times, and half a time; but before her flight into that retired hidden condition, the Serpent cast out his flood of abominable Heresies, chiefly against the Persons of the *Holy Trinity*, by *Arrius*, *Eutiches*, *Macedonius*, and others, to have carried her away thereby, which took up probably almost an hundred years before her time, times, and half, with Antichrists 42 months, took place; all which time from *Constantine*, the forementioned Author reckons within the date of the Beast, and consequently he ends it as much too soon, as may farther appear; and yet for the Earths opening her Mouth, and swallowing up of the Dragons flood of Heresies, what he objects against the usual opinion, to wit, *That it was not the incursions of the Barbarous Nations, because some of them favou-*

ad Arrianismi; the same might likewise be objected against what he says of the visible Professing Rulers to be the Earth then opposing those Errors in many Councils, though they favoured Superstition, and so might be accounted the Earth; but to that might be answered, amongst them were many in those times good and Orthodox men about the fourth Century, and yet (perhaps) more fitly it might be applyed to the Bishops of *Rome*, and their party, that in those times, to get to themselves preheminence, did take upon them to end differences in Religion, and became in a sort famous thereby, getting honor and credit among men thereby, and being to be the Beast out of the Earth, acting for earthly ends, the Earth might be said to help the Woman, by withstanding errors against the *Sacred Trinity*, yet promoting Superstition, *&c.* and so might swallow up the flood.

Rev. 13.] Concerning the two Beasts in the thirteenth Chapter, the said Author is very excellent, full and clear, above any I have seen, if he had timed their rising rightly, only he seems to confound the number of his Name, *ver.* 17. with the number of the Beast, *ver.* 18. whereas the first denotes evidently the remotest sort of Antichrists followers, that only may be reckoned or numbred amongst his party, which were to be in the last days, as they are described by the Apostle, 2 *Tim.* 3. 1, 2, 3, 4, 5. when others of the Beasts party come in the latter times, which forbid Marriage, and command to abstain from Meats, *&c.* 1 *Tim.* 4. 1, 2, 3. But the number of the Beast, *ver.* 18. belongs to the Beast himself, concerning the Exposition whereof, he giveth a probable conjecture of his many errors, as the *Sober Guess* and others produce many more, which learned and industrious men have observed, and particularly opposing the Beasts number, to the 144000, or the measure of the Holy City; and I conceive the considering, it as *numerus Terminatus*, as *Dan.* 5. may be more considerable than many think, as was also in another consideration, setting out what Countrey man *Antichrist* should be, and what Language he should use in his Laws and Worship, wherein I conceive the wonderful Divine Wisdome of God is much to be acknowledged in setting down *Mystery Babylons* name, so to exercise the several gifts he hath given to several men, several ways, to have their apprehensions agreeable to truth, and considerable in reference to this manifold monstrous Beast, wherein they are to be found in one respect or other; and so the largest comprehensive sence is like to prove the true sence, and many of them, to be acknowledged real in such a strange compounded Creature of many, as he is described *Dan.* 7. And in this Book *chap.* 14. is conceived by judicious men upon considerable grounds, to be contemporary with the two Beasts, setting

out the opposite Rate of the *true Church*, in the same time, not successive (as this Author takes it) though the Beasts ruine is therein more fully described; yet he hath many considerable things against and concerning Antichrist in this Chapter; and likewise, he is very excellent upon the seventeenth and eighteenth, being a like subject, to prove the *Pope* to be *Antichrist*.

But for the particular Vision concerning the Vials, *Rev.* 15, & 16. which appears to be a larger *explication* of what was spoken of *Antichrists* downfal and ruine in the latter part of *chap.* 14. As the seventeenth was an explication of divers things concerning the *Antichristian Church* of *Rome*; and the eighteenth, a special Vision of the terrible, suddain, irresistable and cursed destruction and desolation of *Rome* about the sixth Vial, after which (probably) will succeed the conversion of the *Jews*, and the *Armageddon* Battel, upon which he hath many profitable notes upon *chap.* 19.

But for the beginning of the seventh Trumpet, at the beginning of the pouring out of the seven Vials, and placing so many of the Vials, after the time wherein the thousand years (*chap.* 20.) is begun, and making the casting of Satan into the Lake, after the Battel of *Gog*, and *Magog*, *chap.* 20. to be the seventh Vial, I conceive to be much differing from the sense of the Scripture; and for that the seven Vials are called the *seven last Plagues*, which Phrase is the same in sence with the end of the days, *Dan.* 12. both setting forth the period of wicked Monarcy, when the Feet and Toes of the Image he saw before, are wearing out toward the expiring of the *Roman* Monarchy, and are both spoken of the Beasts ruine, and poured out to accomplish it by degrees, which the last Vial finisheth, and reach no farther; and in this sense learned men understand the Oath of the Angel of the Covenant, *chap.* 10. *That Time should be no longer*, *viz.* to that wicked Dominion; for thenceforth was to begin a new World, as after *Noahs* Flood, wherein Christs glorious Reign on Earth should take place in an eminent manner, for then the Scene of the World will be visibly changed, the old being ended, and the new begun, wherein a King shall Rule in Righteousness, whose Officers shall be Peace, and his Exactors Righteousness, as the Prophet foretold, *&c.* then will come in that *ἐκείνου αἰῶνος*, that world to come, *Heb.* 2. 5. but the Vials are the last Plagues, because they at last dispatch and rid *Antichrist* and all his supportors out of the Earth; neither are any such Plagues suitable to, or seasonable in the state of things in the said thousand years, while that happy World remains, and the Kingdoms of the World, become the Kingdoms of our Lord, and of his Christ; which this Author applies to the time of

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Luther, which he judges to be the beginning of the Vials (I conceive unwarrantably) when he thinks the Witneſſes were ſlain, *chap.* 11. not diſtinguiſhing of the former and laſt ſlaying, as we obſerved.

Grounds of the Doctrine of Chriſts Kingdom on Earth, throughout the whole Book of the Revelations.

And here I ſhall take occaſion to hint what I have all along obſerved this Learned and Religious Author to have been defective in; namely, as one not owning the Doctrine of the Glorious Kingdome of Chriſt to come one Earth in the thouſand years, *Rev.* 20. That he paſſeth over many things in the Book of *Revelation*, which evidently reſpect that time, without obſervation; as firſt, in the Epiſtles to the ſeven Churches of *Aſia*, wherein thoſe promiſes are ſet down again, repeated, *c.* 21, 22. concerning the *New Jeruſalem*, many of which are evidently incompetible to any other ſtate of affairs, but of that time, as to have power over the Nations, *chap.* 2. 26. to receive the Morning Star, and to eat of that Tree, whoſe Leaves ſhall be for the healing of the Nations, to ſit on a Throne of Chriſt diſtinct from his Fathers Throne, *chap.* 3. 21. and to have a Name written of the *New Jeruſalem*, which comes down from Heaven, which are inconſiſtent with the ſtate of the Church Triumphant in Heaven, with divers others, which the Primitive Chriſtians were ſo well reſolved of in the beſt times, to belong to thoſe that obtained a *better Reſurrection*, as the Spirit of God expreſſeth it, *Heb.* 11. 35. which Saint *Paul* ſeems to aim at the attaining to, by the fellowſhip of Chriſts Sufferings, *Phil.* 3.10,11. whence the Faithful are called the *Children of the Reſurrection*, *Luke* 20. 36. Yea obſerve farther, they are called by our Saviour, *Such as are accounted worthy to attain that World, and the Reſurrection of the dead*: And to this purpoſe it is ſtoried of the *Primitive Chriſtians*, (ſuch was their Faith in this particular) that out of an holy ambition (as it were) to have a ſhare amongſt the raiſed Martyrs, they were forward to ſuffer (upon that account) for the Name of Chriſt.

But in the next place likewiſe, he paſſeth over what evidently refers to that ſtate, *chap.* 5. 10. though he ſpake of what the repreſentative Church are ſaid there to obtain from Chriſt, *to be Kings and Prieſts* (ſpiritually) *unto God*: but he altogether paſſeth over what the Holy Ghoſt teacheth them there to praiſe God for, for the time to come, and which they greatly exult in, and rejoyce in aforehand, for the time to come, as

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a duty belonging to all Saints in that happy priviledge upon Earth till then, and ſay they (*We ſhall reign upon Earth*) which is joyned to the other, as an other part of their joy, and matter of praiſe, foreſeen by the eye of Faith; as if they had ſaid, For ſo we all, Miniſters and People, ſhall then reign, not only as we did ſpiritually, in our former condition in the world, but as will be ſuitable to that world to come in Chriſt's Kingdom on Earth, *We ſhall reign with him* there a *thouſand years*, as *chap.* 20. is further explained; and to make it clear, it muſt not be taken for Celeſtial Eternal Glory, the place is ſet down where that Reign ſhall be, namely, *on Earth*; and for the time, *future*, noting that it was not their preſent ſpiritual Reign, but they ſhall ſo reign there, viz. *on Earth*: What can be ſpoken more clearly? yet by him all together over-look'd: So uſual it is for prejudice to blind the eyes, even of otherwiſe judicious and good men: though ſome myſteries of God are diſcovered in their ſeaſons, only to whom, and when, and ſo far only as he is pleaſed to reveal them; as Mr. *Mede* recordeth of a Tradition, that the *Apocalyps* ſhould be little underſtood in Antichriſts time, till about the twelfth Century, and ſuitable in ſome things afterwards, in ſuch times as God ſees good, &c.

Again, he takes notice of another innumerable company, cloathed in white, beſides the 144000 ſealed ones, *chap.* 7. which innumerable company of all People, Nations, and Languages, having Palms in their hands, he ſeems to underſtand of the flouriſhing ſtate of the Church, when the *Jews* ſhall be called; and he hath many conſiderable Teſtimonies to that purpoſe in ſundry places of his Book, but yet he doth not obſerve theſe of both companies are ſet forth to be clothed in white, which is after (as likewiſe before) the cloathing of the inhabitants of the *New Jeruſalem* that comes down from God, and makes this 144000, *c.* 7. & the other 144000, *c.* 14. the ſame (though they ariſe from ſeveral parts, as we ſhewed, beſides many differences) But that their cloathing in white is the badge of the *Jeruſalem*-Inhabitants, conſider how the fundamental Promiſe made to Chriſt as Mediator, firſt, to *Adam* and *Eve*, then to *Abraham* and *Sarah*, after to *David*, tend all this way, to advance ſuch a Kingdom of the Mediator *Chriſt Jeſus* upon Earth. Firſt, after that Gods everlaſting Goſpel, preached by himſelf when man had forfeited his dominion before-promiſed, *chap.* 1. 26. and after could have no right to that nor other benefits, but through the promiſed-Seed; See how this is aſcribed to Chriſt, as his peculiar right belonging to him, in *Pſal.* 8. And ſee how the Apoſtle, *Heb.* 2. expounds it ſo, and that with referring it unto that world to come, *ver.* 5, 6, *&c.* in which world thoſe *white ones* ſhall have their ſhare, *namely*, in their reigning with Chriſt upon

upon Earth: *Having ſuffered with him, muſt reign with him* there, as their Captain the King of the *New-Jeruſalem*. See this farther in the perſonal Promiſe to *Abraham* firſt, and his Seed; *Not ſeeds, as of many, but unto Thy Seed*: As ſaith the Apoſtle, of one, *viz.* [Chriſt] concerning the Land of *Canaan*, who yet perſonally poſſeſſed not a foot, as the Scripture phraſe is, ſave what he purchaſed for a Burying place with money, to ſhew his part of that Inheritance; and faithful poſterities part was to be had after the Reſurrection, and their bones, as *Joſephs*, took and have kept poſſeſſion thereof ever ſince, and will do, till they be raiſed to live upon it again. And ſo after again, the ſaid Promiſe was renewed to *Iſaac*, the type of Chriſt, the Seed of the Woman, in a ſupernatural way, though *Abrahams* likewiſe; And to *Jacob*, that was *Iſrael* for prevailing with God, having ſeen the Viſion of God before. And therefore the Apoſtle ſaith of them both, They were *Heirs with Abraham of the ſame Promiſe*; to whom it was ſaid, *Gen.* 17.8. *I will give unto thee, and thy Seed after thee.* The firſt right is his own, which is held only by Faith while he lived, and therefore the actual poſſeſſion yet remains to be enjoyed; and ſo to *Iſaac* and *Jacob*, who poſſeſſed it no more than *Abraham* in their lives; therefore *Gal.* 3.16. with *Heb.* 11.9,10. they ſojourned in that Land of Promiſe, as Strangers, dwelling in Tabernacles, with thoſe *Heirs with him of the ſame Promiſe*, & *v.* 17. ſhews the driſt of this Promiſe was to be fulfilled in Chriſt the promiſed Seed, to poſſeſs the Land, and the reſt by, and with him. Let theſe Scriptures, and their contexts, be well weighed, with *Heb.* 11.9,10. for what theſe Promiſes did refer to, is evident, *ver.* 10 namely, the *Jeruſalem* coming down from Heaven, whoſe maker and builder is God: and *verſ.* laſt, *he hath provided for them a City*: again, *ver.* 14. *They ſought a Country* [not *Meſopotamia*] *but a better Country*, ver. 16. and for which *God is not aſhamed to be called their God, for he hath prepared for them a City*: To this purpoſe he tells *Moſes*, Exod. 3.14. that that ſhould be his Memorial throughout all Generations, *that he is the God of Abraham, Iſaac, and Jacob*: and upon this Foundation are thoſe many promiſes in *Moſes*, and in the following Prophets, that God would reduce their poſterity after all their diſperſion, to poſſeſs that Land, as in *Deut.* 30. to *ver* 11. and many other places, too many here to rehearſe; and in Viſion revealed the ſame to *Daniel*, chap. 7. both how and when all ſhould be fulfilled, *when the Kingdom ſhould be given to the Saints of the moſt High*: which is yet more clear and manifeſt by *Chriſt* himſelf, *Rev.* 20. which is the ſame which this Author miſapplyed, *c.* 11.15. *When the Kingdoms of the World*

Vide Gen. 26.3. to Iſaac, & Gen. 35. 3. *the like to Jacob, and to all three* Abraham, Iſaac *and* Jacob *together*, Exod. 6.4,8. *Deut.* 11.21. & 30. 20.

World are become the Kingdoms of the Lord and of his Christ; that is, in another manner than at the first revealing of Antichrist (as he understands it) yet gloriously, eminently, visibly, when he hath taken unto himself his Great Power, and Reigned, having begun wonderfully to subdue his enemies under his feet at the destruction of Antichrist: And this is the drift of our Saviours argument against the *Saduces*, as Mr. *Mede* makes evident on *Mat.* 22. *Mark* 12. that *God was the God of Abraham, Isaac and Jacob*: therefore they shall live again to inherit the Promise of the Covenant to possess the Land of *Canaan*: I do but here briefly hint a few things out of multitudes to the like purpose: *Vide* the *Irenicon*.

And here from the whole Book of *Revelation*, I may offer this one thing observable, namely, That all sorts of faithful Christians in their several Ages and Conditions, have their special encouragement held out in something referring to the *New Jerusalem* on Earth, though many overlook them, or at least they have not been revealed to them; for men in this case are like *Hagar*, till God opened her eyes in a special manner, she saw not the Well of Water before her; so no sort seem to discern these things, till in some remarkable way they be made manifest to them.

First, The seven Churches of *Asia* in the first Vision have each their Promises made, in reference to the State of the *New Jerusalem* upon Earth.

Secondly, The Representatives of the whole true Church, *viz.* the four Beasts, and four and twenty Elders, *Rev.* 5.10. in particular praise for, and rejoyce in, their reign upon Earth, to come, which by faith they see aforehand; and more especially that seems to be the encouragement to the Sufferers under the five first Seals; and (as was said) seemed so to be applyed by them.

Afterwards, the sealed ones in the East, *chap.* 7. under the Wo Trumpets, as *Rev.* 9. 4. they have the *New Jerusalem* habit upon them, as they shall be there happy, and celebrate Gods praise; and so do the innumerable company of the Nations after them, *chap.* 7. as is evident in the last part of that Chapter.

Again, The four Angels are stayed from their blowing the four first Trumpets, which fell for the most part upon the Western Empire, until the Angel, *chap.* 8. 3, 4, 5. (probably the Angel of the Covenant) had made intercession for the faithful Christians under those four first Trumpets, with much Incense, with the Prayers of the Saints there abiding, that they might be accepted, who was their spiritual Priest to intercede for them, and their King to protect them spiritually.

Again, *Chap.* 11. the two Witneſſes propheeying in Sackcloth 1260 days, have as a general Conſolation to the Church, all that time foreſhewed to them that they ſhall riſe again, and aſcend into Heaven at the end of the days; and ſoon after have the ſtate of the Kingdom of Chriſt on Earth, foreſhewed unto them in the end of the ſame Chapter.

So likewiſe the other 144000 *Lamb-followers* in the Weſtern Empire, are ſet forth to be with the Lamb in Mount *Sion*, and have this Character of the New *Jeruſalem* upon them, *That they have his Fathers Name written upon their Foreheads*, Chap. 14. 1.

Again, Thoſe that ſhould be Sufferers under Antichriſt, towards his fall, they ſing the Song of *Moſes*, coming out of their Wilderneſs-condition, and praiſe God for his Judgments upon their Perſecutors, and have the entrance of Chriſts Kingdom upon Earth, ſet before them, for their comfort, *Chap.* 15.4,5. ſo that unto this ſcope drive the Conſolations of the ſufferers and faithful Chriſtians of all times, ſince this moſt holy and comfortable Book was given to Chriſts Church; and ſo both thoſe Arms of that Red Sea of Blood, running through the Eaſtern and Weſtern Empires in the Churches, meet together at the borders of the Land of *Canaan*, promiſed to the Fore-fathers and their Seed, about the end of the ſixth Trumpet, and entrance of the ſeventh: And whether it reacheth further than unto that New World, may ſeem queſtionable: Firſt, becauſe it is one of the Woe-Trumpets, and no ſuch things ſeem ſuitable to the Kingdom of Chriſt upon Earth in the thouſand years: Secondly, becauſe the whole continuance of that is ſet forth by another Title, for the comfort of the Church; namely, *Of the Saints reign with Chriſt a thouſand years*, as it were by way of diſtinction from the former ſuffering times of the Church: Thirdly, there is nothing clearly ſaid in the Text, that it ſhould continue longer than to bring the *Woes* upon *Antichriſts Kingdom*, and other Enemies in the World, and ſeems to end with the laſt Plagues; ſo called, becauſe they are the portion of the Churches *Perſecutors* before the thouſand years, and utterly bring them to perdition; and as the ſixth Vial ſeems to end with the *Armageddon-Battel*, *Chap.* 19. ſo the ſeventh binds and ſhuts up Satan for that thouſand years, wherein he muſt no more ſeduce the Nations, *Chap.* 20.

And what this Author ſaith of Satans being caſt into the Lake after the thouſand years, as a Vial, and the laſt Vial of the ſeven, is contrary to the Text, *Rev.* 16. at the latter end of the Chapter, where it is ſaid, that when the ſeventh Vial was poured out, the great City was divided into three parts; and then great *Babylon* came in remembrance before God, executed, *Chap.* 18. which will be done above a thouſand years before

before Satans caſting into the Lake of fire, where the Beaſt and the falſe Prophet were caſt ſo long before: Beſides, Satans caſting into the Lake, ſeems not to be reckoned in the nature of ſuch Vials as gradually brought deſtruction on the Beaſt, and other perſecuting Enemies on Earth, but as his laſt doom, at the comſummation of all things, and the diſſolution of the World; which is as much a mercy to ſuch as are ſaved, as a beginning of woe and wrath to Satan, and all damned Men and Devils; but an end only to the being of inferiour Creatures, which had long before in the thouſaud years enjoyed the liberty of the Sons of God; as is ſaid, *Rom.*8.21. Again, the drift of the Trumpets were to blow out Wrath and Judgment upon the Earth, and Graſs, and Trees, *Chap.* 9.4, *&c.* and ſuch things as were upon the Earth belonging to wicked men, till they ſhould be deſtroyed from off the face of it, and there to end; and Satan was then bound in the Pit, when there was no work for him to ſeduce ſuch after their deſtruction, who was their Captain and Counſellor before.

It is likewiſe obſerveable what Mr. *Mede* ſaith of the thouſand years wherein the Saints were to reign, that Satan afore-hand, in the time of Antichriſt, ſet them up in a falſe way of reigning, to eclipſe their true reigning that afterward they ſhould have on Earth; and therefore taught Antichriſts Followers to ſet them up ſuperſtitiouſly and idolatrouſly, to worſhip and pray to them, and before their Shrines and Images, making them ſinfully to have a reign with Chriſt on Earth, in ſhew, but really againſt him and his Father: And all that ſaid time of Antichriſt, he hath played the Ape, in ſeeking to pour out the Vials upon Chriſts Kingdom to come, as Chriſt had before declared, that he had ſeven Angels in their times to pour out ſeven Vials to the deſtruction and ruine of Antichriſt.

The firſt of Satans ſeeming Vials was, by impoſing *Chiliaſm* upon it, by carnal pleaſures, and typical Worſhip, though upon ſlight, unjuſt, and falſe pretences, as Mr. *Mede* manifeſts.

Secondly, By the advantage thereof, he obtained that ſome of the Ancient Fathers were ſo prejudiced that they wrote againſt it, though the former, for the moſt part, were for it.

Thirdly, By ſuch prejudice, and the like, he obtained that good men all along miſplaced the thouſand years by way of anticipation, though differing in the time they began, and expounding them all along the Popes time, only of a Spiritual Reign.

Fourthly, By Popiſh falſe Gloſſes and Expoſitions upon all the *Revelation*, and that part in particular, *&c.*

Fifthly, By ſeducing men of latter times, ſince the Light of Truth

began more than of a long time before to break forth, to ſeek diſorderly to ſet up Chriſt's Kingdom, which will be God's own work in his own time, to anticipate the ſame, and that by acting againſt the Divine Precepts that Chriſt came to eſtabliſh in caſting off due obedience unto Magiſtrates, and endeavours to ſuppreſs the Miniſtry, thereby to ſcandalize the Doctrine of Chriſt's Kingdom on Earth.

Sixthly, More lately by ſuch as this Author names in *Gr. & Ha.* the end of his Book, concerning whom he declares much in a few lines, who would make the *Revelation* an Hiſtory of things paſt, rather than a Propheſie of things ſo long to come; ſo that the *Pope* ſhould not be Antichriſt in his forty two moneths, much leſs Chriſt have a thouſand years Reign on Earth afterwards.

And laſtly, The ſeventh Vial that Satan hath to pour on Chriſt's Kingdom, ſeems not unfitly to be conceived, to be by diſplacing the Vials, *Chap.* 16. from their own time unto Chriſt's Reign, whereunto they are not competible, whereof the ſubject matter will be then taken away, or making a groundleſs great Chaſm of above a thouſand years difference, from the ſixth to the ſeventh, when Satan is to be caſt into the Fiery Lake, which is a buſineſs of a much differing nature many ways from all the Vials, as well as in time, *&c.* And thus of Satans ſeeming ſeven Vials on Chriſt's Kingdom; but the glorious appearance of Chriſt will ſhortly aboliſh all appearance of truth in them, and ſo all Satans Vials upon Chriſt's Kingdom will be utterly ended, and yet will not that Kingdom be thereby in the leaſt degree impaired.

Laſtly, Whereas the ſaid Learned Author interpreteth the *New Jeruſalem* to be the *Church Triumphant*, beſides the many conſiderable reaſons to the contrary, in the Letter of *Novemb.* 3. 1664. he might have obſerved that the Lamb's Wife was ſpoken of before, *Chap.* 19. 7. by which he there underſtands the coming in of the *Jews* to the Catholick Church, (I conceive rightly) and that the beloved City, *Cap.* 21. 2. ſpoken of *Chap* 20. as being before the Battel of *Gog* and *Magog*, when the Devil ſtirred up the Hypocrites of thoſe times, which had been long held under by good Government, then to attempt to beſiege that beloved City, though to his and their utter ruine, that ſo they might receive that portion of hypocrites, as the Antichriſtian Scoffers had theirs before, when both ſorts ſhould meet with their Leaders, the *Pope*, and the *Devil*, in the Lake of Fire; and *Chap.* 21. being but a further decyphering of the ſame City, ſhould therefore be expounded accordingly of that City that was in the thouſand years; it being the obſerveable Method of the Holy Ghoſt in that Book, after ſome more obſcure expreſſions of things more generally, afterwards to give more full and particular

ticular Explications of the ſame, as in the ſeventeenth Chapter, an Explication of *Babylon* and the *Beaſt*, &c. and what was ſaid of the ruine of *Babylon*, *Chap.* 14. explained by the Vials, *Chap.* 15, *and* 16. and further, of the laſt Vials, *Chap.* 18, 19, *and part of* 20. and ſo ſome-things in the 19, *and* 20. further explained, *Chap.* 21, *and* 22. beſides many things belonging to the *New Jeruſalem*, are incompetible to the ſtate of the *Church Triumphant* in Heaven; ſee the forementioned Letter, *Novemb.* 3. 1663. And for the firſt Reſurrection, it may appear not to be of the Spiritual Reſurrection of the Soul from ſin, both from the drift of the Holy Ghoſt, further, to open the Myſtery of the Reſurrection, which St. *Paul* had in ſome reſpect ſhewed before, 1 *Cor.* 15. And the Doctrine thereof hath been gradually ſet down in the Scriptures; and this, *Chap.* 20. giveth light thereunto above all others, both as to the Reſurrection of the Juſt and Wicked, which are oppoſed one to another, as firſt and ſecond, and their diſtinct times ſet out; for as *Chap.* 11. 18. *When the Kingdoms of the World ſhall be Chriſts, then he gives reward unto his Servants the Prophets, and to his Saints, and to all that fear his Name, both ſmall and great*; ſuch as not only ſuffered for him, (who are ſaid, *Chap.* 20. *to be beheaded for him*, &c.) but ſuch as have done his Will on Earth, ſhall have ſuch reward from him in Earth, as 2 *Tim.* 2. 12. And for ſuch Souls [that is, Perſons, in Scripture-language] to live again, what ſenſe in Reaſon or Religion can fitly be applied to ſuch ſufferers, or others, but ſuch firſt Reſurrection? I know many learned men have tired their parts to find ſhifts to avoid this, but have been more ſolidly and ſubſtantially anſwered, (beſides many others) by Mr. *Mede*, and Dr *Homes*, in his Anſwer to *Pareus*, Dr. *Prodeaux*, and others, in one part of the *Dawning of the Day Star*: Read them ſeriouſly, *&c.*

Mr. *Mede*, conceives that *Reſurrectio Juſtorum*, will be in acting all or moſt of the thouſand years, every one in their own order; and the *Ancients* conceived there will be (*mora*) delay in reſpect of ſome, *&c.* but that the living again of ſuch as were ſo beheaded, to be meant of the Spiritual Reſurrection, is far from the ſcope of the Text, beſides all other conſiderations about it: ſee the Appendix in the *Irenicon*, and the forenamed Authors, it is, *actum agere*, to ſay much of it, *&c.*

And for the number of a thouſand years to be taken indefinitely, as it is contrary to the judgment of learned men on both ſides, for many conſiderable Reaſons; ſo ſomewhat this learned Author mentions himſelf, namely, *That that, that Thouſand Years*, ſo often ſpoken of in reſpect of Saints and Satan, and with all the conſiderable circumſtances, what was done at the beginning of them, with all the continuance, and what

ſhould

ſhould be at the end of them, &c. might have ſwayed his judgment otherwiſe, if he had not been prejudiced againſt the whole Doctrine thereof, and all that concerns it: for thoſe *Souls* ſaid to be *Beheaded*, cannot fitly be ſaid to live again, but in reſpect of that ſtate, namely, of their bodily living again, wherein they had died before; for as the Spirits of juſt men, they lived ever ſince their departure from their Bodies; ſo that living again, denotes their living bodily, and living in a different manner than they had done before. Now the drift of all theſe things, being for the comfort and edification of all God's People, in this great point of the Reſurrection of the Juſt, and being ſpecially uſeful againſt the evil times, going before the glorious appearing of the great God, and our Saviour Jeſus Chriſt, when *Antichriſtian Tyranny* ſhould moſt rage in the World; God, in Mercy to his People, is pleaſed now again, to cauſe the light of theſe precious Truths to break forth again, more than they have done in many Ages laſt paſt, when that ſaid Glorious Appearance of Chriſt, and beginning of the Day of Judgment, and Joyful Reſurrection following upon it, do in their order near approach: It is much to be deſired, and earneſtly prayed for, that true Chriſtians would duly weigh and conſider them, being ſo mainly for their Edification and ſound Conſolation, if they will not over-look their own good, or put it off from themſelves, ſince the great goodneſs of Chriſt is therein manifeſt towards them.

A Paper of Septemb. 27. 1664. *concerning the Perſonal Appearance and Reign of Chriſt,* Rev. 20. 4.

AS for the perſonal appearance of Chriſt at the deſtruction of Antichriſt, and the general calling of the Jews, when that Nation ſhall be born in a day, as *Iſa.* 66. 8. many Texts of Scripture ſeem to me fully to evidence it; as firſt, that great Promiſe, That *they ſhall look upon him whom they have pierced, and mourn*; with ſuch a penitent Contrition promiſed to them in mercy, *Zac.* 12. 10. compared with *Rev.* 1. 7. with *Even ſo Amen*, as a great mercy in its time to be accompliſhed. And from St *Peter's* Sermon to the Jews, when he tells them, That *the times of refreſhing from the preſence of the Lord, at the reſtitution of all things, ſhall come, when God will ſend Jeſus, whom the Heavens muſt contain till then,* Act. 3. 19, 20, 21. which the Apoſtle *Paul* calls, *Chriſt appearing at his Kingdom,* 2 Tim. 4. 1. and in *Dan.* 7. after the little Horn (the Pope) ſpoken of before, verſe 9. *the Ancient of Days did ſit*, and in

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verſe 21. *the little Horn prevailed until the Ancient of Days came*, verſe 22. which is further explained, *verſ.* 26, 27. And *Mat.* 24. after the coming of the Son of man was deſcribed by the Lightning from one part of the Heaven to the other, and after the trouble then to be upon the Earth, *verſ.* 29. it is ſaid, *Immediately ſhall appear the ſign of the Son of man*, which is probably conceived to be Chriſt himſelf, as a ſign then to the whole World; and the time ſeems decyphered, verſ. 24. *that that Generation ſhall not paſs*, namely, in that the Nation of the Jews was to remain diſtinguiſhed from all other People, [for they have been, and will be preſerved moſtly unmixed with others, untill the appearing of Chriſt] and as 2 *Theſſ.* 2. 8. *Antichriſt is to be deſtroyed at the appearance of his coming*: So likewiſe, *Mat.* 23. 39. *Ye ſhall not ſee me till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord*; implying that then they ſhall ſee him: And in that Parable upon the occaſion of the time of the appearing of the Kingdom of God, *verſ.* 11. having before, *chap.* 17. compared the days of the Son of man to the days of *Noah* and *Lot*, which latter, of *Lot*, ſeems to reſemble the next appearing of Chriſt, and the former, namely, of *Noah*, his laſt coming to judgment, thoſe two days of the Son of man: Now as *Lot* and his Family were ſent out of *Sodom* firſt, before *Sodom* and *Gomorrah* were deſtroyed in that particular deſtruction, ſo the faithful ſhall firſt come out of *Babylon*, and ſpiritual *Sodom*, before it be deſtroyed in that partial deſtruction, though like to be very great and terrible: and as *Noah* and his in the general Deluge were carried by the Ark above the deſtruction of the old World by Water; ſo in the general conflagration of the World at Chriſts laſt coming, all the Faithful at their great and general change, ſhall be caught up to Chriſt their ſafe Ark, in the Air, above the deſtruction of the Wicked by Fire, at the Worlds laſt deſtruction; and, as the Rabbins ſpeak from the Prophet, *Their ſtrength ſhall then be renewed like the Eagles*, and be there with Chriſt in ſafety, as neither lyable nor capable any more of any ſuch miſery: (I ſay) then in the 11*th* Chapter, he ſpeaks of ſuch a coming, *verſ.* 13. when he will reckon with ſuch as would not have him reign over them, and with the unprofitable Servant at his coming, *verſe* 23. and will have thoſe his Enemies then brought and ſlain before him, *verſ.* 27. when he ſhall receive his Kingdom, and return, *verſ.* 12. and this Parable was particularly ſpoken by our Saviour to reſolve the miſtake of ſuch as thought the Kingdom of the Meſſiah ſhould then immediatly appear, *verſ.* 11. And many of the Prophets expreſſions import as much, which I ſhall now inſiſt upon: But for how long, and in what manner he may be perſonally preſent, ſo as *Rev.* 1. 7. he is ſaid to *come with Clouds* (haply) to vail the bright-

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neſs of his Glory, which otherwiſe mortal Eyes could not endure, I dare not ſay: for as the Apoſtle *Paul* ſpeaks, *he dwelleth in the light, which no man can approach unto*; (otherwiſe) *As no man hath ſeen him, ſo no man can ſee him*, 1 Tim. 6. 16. and whether after ſome time of his appearing perſonally, that expreſſion of the *Tabernacle of God its being with men*, as *Rev.* 21. 3. imports ſome wonderful Glory and Grace upon the *New Jeruſalem*, as upon the Tabernacle of his Grace of old; or the Glory of God ſhining upon it, as *Iſa.* 60. 1. whoſe Sun and Light ſetteth not day nor night, *verſ.* 19, 20. by ſome brightneſs of Glory and Grace ſhining upon them continually, making glad the City of God, when the Lamb ſhall be her Light, as *Rev.* 21. 23. or their beholding of him, as *Stephen* did miraculouſly at his death, ſitting at Gods right hand; or in what manner the Ark of Gods Teſtament ſhall then be ſeen, when the Temple of God is opened in Heaven, *Rev.* 11. 19. with many expreſſions to like purpoſe; or how long that *Reſurrectio Juſtorum* ſhall be in finiſhing, which Mr. *Mede* in one of his Letters ſeems to conceive may be a great part of the thouſand years, and according to their order (as the Apoſtles phraſe is) firſt of the Martyrs, and moſt eminent Saints, and ſo of the reſt ſucceſſively; concerning which, and the like, as I am in the dark, ſo I muſt be ſilent: God in his own time will reveal what he knows beſt for his People; in the mean time there is matter enough of Comfort and Rejoycing in reſpect of both Quick and Dead, in the good and bleſſed condition of his Church, in the ſaid thouſand years upon Earth, to all ſuch as ſo wait upon Chriſt here, as the true Followers of the LAMB, *Rev.* 14. that they may be in a capacity of the Happineſs reſerved for either ſort in thoſe times; for which the Holy Scriptures give plentiful Evidence, if Men will not hide their eyes from the Light thereof.

But beſides what was ſaid of the perſonal Appearance, Coming and Reign, *Aſſert.* 7. of the *Key*, the ſtrongeſt evidence above all others, is the undoubted fulfilling of all revealed promiſed Mercies and Covenants to and with the Fathers, carried on alſo in old and new Teſtament by the ſpirit of God till Chriſt by his Divine Key hath ſo graciouſly unlocked the Myſteries of them, as we ſhewed on *Rev.* 20. 5. of the firſt bodily Reſurrection 1000 years before the reſt of the dead, for at his Appearance and Kingdome, 2 *Tim.* 4. 1. he Perſonally judgeth Quick and Dead: Perſonally comes in the Clouds, and brings his Saints with him: Perſonally raiſeth their bodies: is Perſonally ſeen of the Jews: his Enemies are perſonally ſlain before him, *Luke* 19. his Saints perſonally behold his glory: his bodily Tabernacle will perſonally be with men, *Rev.* 21. 3. he will perſonally ſit upon the Throne of *David* to order it, &c. *Iſa.* 7. will perſonally inherit all Nations: will from te marriage of the Lamb perſonally be the Husband and Head of his Bride the Church, with many other things peculiar then to himſelf, &c.

FINIS.